

"World Call" Makes Another Contribution to China



Miss Adaline Bucher

Once again **WORLD CALL** is making a definite and extremely personable contribution to China through the services of one of its staff members. Several years ago Miss Mary Bosworth Treudley left the chair designated for the associate editor to teach in Ginling College in Nanking. A few years later another tie between the editorial office and that same city was formed when Julia, the daughter of the then editor W. R. Warren, took up her teaching responsibilities at Ginling. Now another young woman, this time from our business office, goes out to lengthen the cords and strengthen the stakes of understanding and cordial good will that exist between this magazine and the Christians of China. She is Miss Adaline Bucher, the secretary in our circulation department.

Since 1922 Miss Bucher has had a finger in the interests of **WORLD CALL**. For a short while she sojourned in Texas, serving as secretary to the president of Carr-Burdette College, but the aroma of printer's ink had too great a lure and she returned to the fascinating tasks of keeping track of itinerant **WORLD CALL** local secretaries. Her buoyant spirit and ready sympathy have endeared her to a host of friends throughout the country as well as her colleagues in the office who wish her Godspeed in her new work. She sails August 29 to become secretarial assistant in our mission office at Nanking.

Mr. Sorrell Dies

A cable reached the United Society office on June 11 telling of the death of Chester Wayne Sorrell in Nanking, China, on June 9 of appendicitis and peritonitis and stating that Mrs. Sorrell and Jimmie were returning to America immediately. Mr. and Mrs. Sorrell were serving their first term as missionaries. A fuller account will be given next month.

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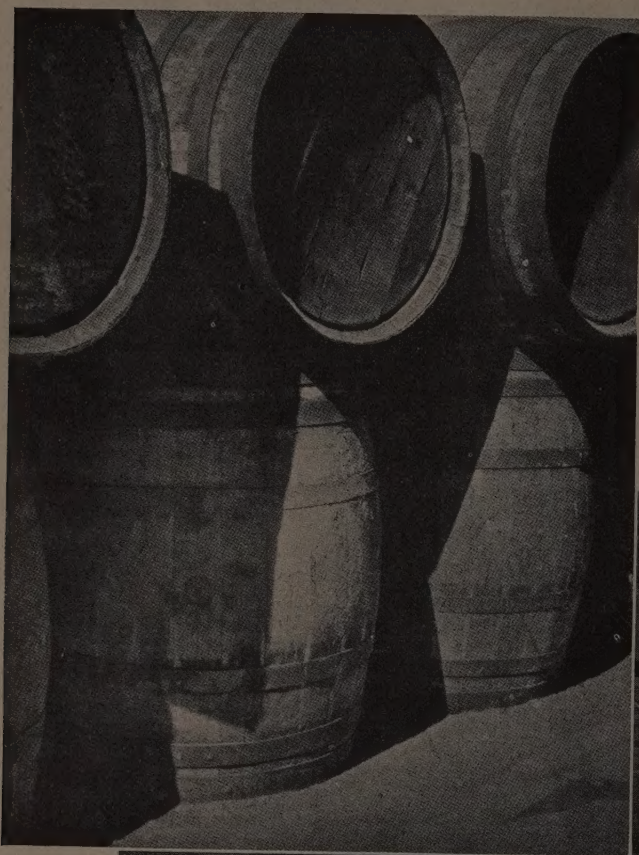
CONTENTS

Old Purposes but New Paths	3	A Fire That a Shower Defied	28
A Supplement to the Fireworks	4	Alpha of Bethany Circle	29
Another Barrier to Christian Unity	4	Honoring Mother and Teacher	30
Happy Days Are Here Again	4	Representing 166 Years of Service	31
Concerning the End of the Year	5	Speaking of Books	32
Mrs. Teachout Comes to Headquarters	5	Station UCMS Broadcasting	33
We Thank You	5	Commencement Activities	34
The Tragedy of the Out-of-Work	6	Missionary Society Programs	36
The Christian On Main Street	9	Devotional Study	38
More Light—Less Heat	10	Helps for Worship Program	38
Dry Leader Gets Verdict	11	Let Us Pray	38
Then and Now	12	Facts About Church Erection	39
What I Think of Prohibition	13	What Is the Church? (poem)	39
What Is Patriotism?	15	Good Ideas	40
Listening In On the World	16	Echoes From Everywhere	40
An Adventure in Justice	17	Hidden Answers	40
After Twenty-five Years	18	In Memoriam	41
Building the Kingdom in Norman	21	What, Where, When and How	42
Analyzing the Status of Unity	22	Adult-Young People's Worship Program	43
California Does the Unusual	23	Missionary Illustrations	43
Washington Invites You	24	Receipts	47
Pentecost in India	26	Missionary Register	47

Our Cover

Is the first home of the land, the White House at Washington, D. C. Because the eyes of the nation are centered on things governmental during July, because in thinking of the welfare of the nation nothing should receive greater

emphasis than its homes, and also because Washington as the convention-city of our brotherhood this fall is receiving widespread attention, the picture seemed particularly appropriate to this issue. It is from a photograph by Schultz, a Washington photographer.



The picture on the left is given the title "Still Life" by a popular magazine which reproduced it recently. More appropriately it might be called "Still Death"



—Arnold
Genthe



—Courtesy American Issue.

To refresh the memory of those who see only the artistic side of beer kegs and wine barrels, we present another picture of "Still Life"—a picture taken June 16, 1916 of Alderman Michael (Hinky Dink) Kenna's saloon on South Clark Street, Chicago. Note especially the "Still Life" parked against the fire plug

WORLD CALL



These Filipino Boy Scouts may look backward to the camera but they are forward-facing youth in their Fourth of July celebration at Laoag

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Old Purposes But New Paths

IT IS quite evident that the world is frankly amazed at the strange and varied paths into which the search for the Kingdom of God is leading his people. No longer is the realm of religious effort bounded by a peaceful valley where a church spire casts its benediction over a benign countryside. No longer indeed is religion measured solely by the number of things a person does not do. To God's people, alive in a changing world, the screech of the factory whistle sends out as distinct a challenge to serve him as the sonorous tones of the church bell and in the bustle and roar of the city those who would listen sense the pulsing need of and unsatisfied longing for the quiet voice of the Master of men.

Yet while it seems that he who would apply Christ's teachings in this modern world wanders afar into strange paths, two simple, fundamental principles stand forth, giving him unfailing guidance. They are the embodiment of the Golden Rule as taught in the little church in the peaceful valley, translated into the language of today. First, equal opportunities for all; second, the greatest good for the greatest number. Every proposal for social welfare should be tested by these touchstones and every aggression of individual or class ambition should be checked by them.

The public school system, for instance, rests squarely upon these two foundation stones. It recognizes every child's right to a fair equipment for the race of life. At the same time it realizes that it is

to the advantage of everyone that everyone else should have the best education of which he is capable.

Human slavery was condemned and abolished because it could not stand either test.

The liquor traffic was outlawed in state after state and finally in the United States as a whole because it laid a permanent handicap on the children of innumerable homes, because it endangered the life and property of all the people, because it was destructive both of the foodstuffs used in its production and of the manhood used in its consumption, and finally because it arrogated to itself political power to the jeopardy of all public interests.

LIMITS are placed upon the employment of children, both to give them a chance for growth and education and to permit their full development for the general good. Restrictions are placed upon the hours and the conditions of work for men and women both to prevent the exploitation of the individual and to conserve the strength and happiness of all for the advantage of all. Modern systems of pensions for workers in various lines are based upon these two primary social principles.

It is zealous concern for the universal application of these principles that, while leading men into new paths, is nevertheless making the world aware of the vitality of Christ's teachings, and is slowly but surely bringing the Kingdom of God on earth.

A Supplement to the Fireworks

BECAUSE July is the month when exploding fireworks of one kind and another tend to focus public attention on national patriotism and its appurtenances, it seems particularly appropriate that journals of the character of *WORLD CALL* should give major emphasis in their July issues to interests having to do with the nation's welfare. These interests are represented largely through the work being done by our Board of Temperance and Social Welfare, a board organized to serve the churches of the Disciples of Christ in the field of temperance, prohibition, world peace, in international, interracial and industrial relationships, in social service programs for local churches, and in the general field of the social interpretation of the Christian message. Its board of directors is composed of the following: F. E. Davison, Oak Park, Illinois, president; L. G. Batman, Youngstown, Ohio; David H. Shields, Topeka, Kansas; L. C. Howe, Newcastle, Indiana; E. L. Day, Martinsville, Indiana; Richard Dickinson, Eureka, Illinois; P. A. Wood, Indianapolis; Joseph Myers, Kansas City, Missouri; Melvyn Thompson, Kansas City; Professor Howard E. Jensen, Columbia, Missouri; Dean J. W. Putnam, Indianapolis; Earl N. Griggs, Berkeley, California, and Charles O. Lee, Tulsa, Oklahoma.

The educational work of the board is carried on through local churches, state and national conventions, conferences, young people's groups, and through the printed page. Thousands of pages of literature are distributed yearly and social and community service programs provided for churches requesting them.

This work is carried on by two secretaries, one of whom, James A. Crain, gives his entire time, and the other, Dr. Alva W. Taylor, after a long and successful career as general secretary became professor of social ethics in Vanderbilt University in September, 1928, and now gives one-third time to the work of the board. Dr. Taylor maintains contacts with such interdenominational agencies as the Federal Council of Churches, the National Committee of the Churches, and World Peace and other organizations of a similar nature. He also edits the magazine *Social Trends*. He did important research work in relation to the recent cotton and rayon workers' strikes in the South. The work of Mr. Crain is mainly confined to the churches of our own brotherhood where he is constantly representing the causes for which the board stands in churches, conventions, conferences, young people's groups, and in colleges and universities.

The total income to this work last year was \$11,127.28, of which the churches contributed only \$7,868.42. In the face of unprecedented attacks on Prohibition by a strongly organized and well-financed group, the imperative necessity of building a world where peace will be safe in times of international strain, and the necessity of saving our own souls by developing a sense of brotherhood in our industrial

life, this seems a pitifully small sum. Yet the cause makes progress. Never before have its representatives been received so cordially by the churches or its message found so ready an acceptance on the part of the people.

Another Barrier to Christian Unity

WHILE in the throes of preparing copy on acute social conditions of the world for this issue, conditions that overwhelm one with heartbreaking evidence that Christ is crucified again and again because of the impotency of his divided church, word comes that the Northern Baptist Convention in session in Cleveland has turned a cold shoulder to overtures of possible unity with the brotherhood known as Disciples of Christ. The reason given is the difference in interpretation of the meaning of baptism. It is principally the form of baptism which holds these two bodies apart from others of the Protestant fold; now the world will hear that the meaning of the ordinance separates the two.

To the theological mind the difference is undoubtedly a real one. They are honest and sincere men who pointed it out. They felt, and the feeling exists likewise among many Disciples that if baptism is to be more than a form, its meaning is all important. Yet if the difference in interpretation is of such a vital nature as to hold apart two great bodies of Christians, that difference should be the common knowledge of every member of both bodies. Far from this being the case, it is safe to conjecture that nine-tenths of the average laymen in either communion have been blissfully unaware of the distinctive interpretation placed upon baptism by their church body. To this great army of people as well as to the socially minded individuals outside the membership of the church, the splitting of such theological hairs while the world is writhing in social agonies that could be relieved by the thundering impact of a united church of God, is little short of a travesty on Christianity. The Protestant churches may expect some day to be called before the bar of public opinion and show just cause why they should not be welded into a united and tremendous force for righteousness.

Happy Days Are Here Again

IN THIS issue we present last-minute news items regarding the commencements of our colleges, most of which are being held as we go to press. We are happy to give space to these items, not only for the sake of the institutions involved and because of the intrinsic value of the news, but also because of the more significant thing which these events typify.

Hundreds of Christian homes are represented. Think of the years of planning, expectancy, sacrifice and industry which these commencements culminate. Think of the secret and justifiable pride in the hearts of loving and effacing parents as they witness son or

daughter receiving the precious parchment from the president's hand. Think of all the emotions which well up in the hearts of these graduates as they plan to leave the old college with its sacred memories and the old friends with all the hallowed associations of these friendship-forming years. Think of the president and the faculty as they bid adieu to these children of our homes and ask God's blessing upon them as they depart on the rugged journey of life. Think of all that commencement means and symbolizes to those concerned.

But for the world at large, the greatest significance of college commencement is found in the crystal stream of new life poured into the stagnant ponds of our humdrum, workaday world. What a rebuke to the contemporary pessimist and cynicism of our day to see these hundreds of young men and women going forth with courage undaunted and faith unabated. What a leaven to our flabby and flattened times to have this yeasting life placed at the very center of the whole lump. What glorious things will come to pass; what new and unexpected triumphs in every field of human endeavor will be consummated by this new army of college graduates. No man can foretell, and only God himself can fully measure.

Concerning the End of the Year

AS MIDNIGHT, June 30, approaches, marking the end of the fiscal year for our national boards and checking a gain or loss in our treasuries, it is well to remind ourselves that whatever may be the condition of the treasury, it is not the only measure of the year's work. In addition, we need to be careful that we do not become too introspective and self-conscious as Disciples of Christ in considering the problems attending our effort in the present day. The major factors affecting our work today, particularly our missionary task, are common to all Protestant Christianity.

All mission boards have been affected by the greatly increased emphasis on church and educational programs at home since the World War, and a concurrent trend in giving away from missions and toward these great needs. There has been also a lowering of the spiritual life of the church, attendant upon a great increase in the secular, or non-religious outlook on life, with what has amounted to almost a national debauch of extravagance and pleasure expenditure. There has been without doubt a general decrease in direct missionary preaching and prayer for missions, and the extreme of fixed and mechanical budgets in the churches has taken much of the life out of the missionary appeal. This has all had its effect on missionary giving entirely aside from the immediate financial situation which we are facing in our country and throughout the world.

Some concrete questions arising in the realm of

foreign missions especially and having to do with fundamental issues have likewise affected the cause of missions. They can all be answered, but many people who have been disturbed are not sure about the answer. Some of these questions are old, but brought forth in special application to the present conditions, while others are new and are born out of the hour in which we live. These questions are being experienced in all missionary constituencies today and they form a body of the doctrine of indifference to missions which we are obligated to help overcome. A resolute program of missionary enlightenment such as all aggressive mission boards are pledged to today, will make of these issues a real opportunity to advance.

Mrs. Teachout Comes to Headquarters

THERE is no name more familiar to Disciples of Christ than that of Teachout. For three generations the family of that name has figured in our brotherhood life—Abram, his son, Albert R., and now his son, David R., who not only continues to contribute in manifold ways of his time and resources to general Christian work but is linked closely with our brotherhood interests through his own genuine concern and through his wife who is the daughter of the late F. E. Meigs and Mrs. Meigs, whose names are written indelibly in our missionary history in China.

Now another one bearing the name of Teachout, a sister-in-law of David, has been called to render a service. At the June meeting of the executive committee of the United Christian Missionary Society Mrs. Alda R. Teachout of Cleveland was elected a secretary of the society and head of the department of missionary organizations. Mrs. Teachout's splendid qualifications for this position are well known to our missionary women particularly, as she has contributed to their councils for many years, the last four as general secretary of the Ohio Christian Women's Missionary Society. She has also served ably as secretary of the Commission on the Ministry and in other capacities on national committees. She will enter upon her new duties September 1.

We Thank You

WORLD CALL is gratified at the hearty response accorded the special Caribbean Number, the May issue, by its friends. Hundreds of extra copies have already been sold and orders are being filled each day, although the study of that mission area does not start before next fall. This response, it seems, is an indication of the general desire of local missionary society leaders for more and definite program material in the magazine. It is also an encouragement in the preparation of the special India supplement which the December issue will carry for use in the study of that field beginning in January.



—International News Photo.

It is not merely the habitual "bum" who is seeking relief because of unemployment but men who have known better days, as is evident in this group of unemployed receiving free bread and coffee in the Doyers Street Mission, New York

The Tragedy of the Out-of-Work

"If Our Christian Civilization Would Give a More Abundant Life, it Must Supply the Things by Which Men Live"

By ALVA W. TAYLOR

JUST how much unemployment there is in the United States no one knows. The census taken this year included that item, but so did the censuses of 1890 and 1910, although those tabulations were never published. We shall hope for better luck in this census. In Great Britain and Germany the exact number of unemployed can be stated with fair accuracy at any time, because they are registered under the social insurance scheme in operation in those countries. When Britain has a million and a half out of work it becomes a matter of national concern and enters vitally into the political problem.

But Britain is an industrial nation and the levels of her wage earnings are lower than with us, consequently, with all the difficulties that face the average American wage earner under unemployment, those of the British wage earner are much greater. The British wage earner makes less and is thus able to provide even less against the day of unemployment.

We in the United States have not hitherto suffered as we will tomorrow from this condition, because of the ease with which an individual in this country can yet turn to some other occupation. As we become more and more an industrial country this escape will become more difficult and the tragedy of the unemployed will be much greater even though their numbers are not greater. It is doubtful whether the number of our unemployed ever reached much below a million and a half. Some very good authorities say there are that many out of a job in this country at all times and that

just now the number runs above two million; some say between three and four million.

The fear of want is only a little less terrible than want itself and the great majority of wage earners live so little above the necessities for physical existence that there is little opportunity to lay up for the rainy day. The average pay of all wage earners in America is about \$23 per week. This means, of course, that great numbers work for less. There are several million breadwinners who get less than \$1,000 per year.

In these days of the seventy-cent dollar and increased standards of living, to the enjoyment of which the family of the workingman has exactly the same claim as does the family of the professional or business man, twenty-three dollars does not more than supply a week-to-week existence. No competent authority, studying the cost of living, would admit that a decent living for the average family can be maintained on that income, not even if the breadwinner received it every week without fail.

The newest factor today that is producing unemployment is the semi-automatic and automatic machine. When one semi-automatic machine operated by one or two men does the work of ten to twenty men, those whose place it takes must be left to look for another job. Even if the making of the machine and the cheapening of the goods result finally in a reallocation of workers, the fact cannot be escaped that while the adjustment is taking place thousands are without a

job. Nor is it altogether beyond question that as many new jobs are created in the end as there were in the beginning. Semi-automatic machines are also used to make semi-automatic machines and unless wages are very remarkably raised and hours shortened it is something more than probable that fewer men are employed. Here again the wage earner pays the price of progress by taking chances that may give him a better wage with shorter hours or may give him none at all.

The very nature of present-day industry makes no inconsiderable number of wage earners what we call "casuals." There are seasonal occupations and those who are employed in them are out of work as soon as the season is over. Then there is intermittence in regular employment, that is, there are shutdowns that are inescapable. The casual can work only when there is a chance to work and the intermittent type of production lays the whole burden of the intermittency upon the wage earner; it makes no provision to give him income when there is no work in the factory. Some industries, like coal, are overmanned. There are twice as many both of coal miners and mines than are needed to supply the demands. Without restraint or engineering or any type of what is coming to be called "rationalizing," those who own and manage the operation of mines bid against each other as long as there is a market, then shut down until there is a revival, or offer work to their miners from two to four days each week. More than a half-million men are affected in this industry alone. Now the burning of oil and the new hydro-electric enterprises are making great inroads upon the coal power industry.

The casual and intermittent industries have no one

to do their work when there is work to do, unless there are many unemployed, but no provision is made for the care of the wage earner while there is nothing to do, and paradoxically enough, in most of the casual and intermittent industries instead of wages being high while there is work they tend rather to be among the more poorly paid industries. When coal mining paid seven dollars per day the miner would not earn more than enough to keep up a comfortable standard of living for his family if there was work every working day of the year, but when he works only three or four days, as he is doing now, and gets an average of only five or six dollars per day, his wage becomes only an existence wage. When the textile worker makes an average of only from fifteen to eighteen dollars per week it means not only that his wife must work, but so must all the children above school age. Then upon the occasions when the mills are shut down he must have saved something out of his budget or starve. When mill operators cannot sell, of course they cannot pay cotton mill employees, and seldom indeed when they do sell, and that at a handsome profit, do they increase his wages or put aside a wage fund, like they do a depreciation fund, to take care of his needs when out of work.

Much could be done by public employment agencies, rescued from profit making and made to serve the needy unemployed. We set them up during the war, but our social interest and conscience is so low that we did not maintain them when employment became more plentiful, now we are promised them again. But even these will not solve the problem. Men cannot always move, like water, freely from place to place. They



—International News Photo.

The hungry and the idle in front of a Salvation Army kitchen on the Bowery, New York

have homes and families and children in school and they are not to be thought of as mere pawns in a big industrial game.

The proposal for public work has merit in it, though here again the necessity of going away from home would not always be avoided. But governments, whether local, state or national, are always engaged in great projects for public work. Very little of it is emergent and it would not be difficult, were we willing to engineer the matter, to increase public work when there was the greater amount of unemployment and to decrease it as the normal industrial enterprises began to absorb labor. Millions are being spent upon roads, public buildings, municipal enterprises, drainage, and other river and harbor work, and it would be no insuperable business and engineering problem to so arrange it as to absorb the unemployed when employment is down and to release them to the industries when production demanded their services. The payment of a slightly smaller wage than the regular industrial enterprise pays would result in men leaving public work to go back to industry when the way was open. Just as the reserve bank raises the discount rate when speculation becomes rampant and then lowers it when there is need of a greater flow of money back to the business centers, so this scheme of public employment could be made to work through the natural tendency of the wage earner to go to the higher wage when it is offered, but to take the job that pays a little less when it is not.

IF BUSINESS demands the accumulation of a depreciation fund to cover breakage, the wearing out of machinery, the dull times when dividends are not made, and all that, why does not the same common sense, humanly applied, demand that an unemployment fund be accumulated when work and profit are going well? It is important to repair the broken machinery, and it is just as important to repair broken wage earners; this we are now doing through compulsory accident insurance. It is important to restore worn-out machinery; why is it not just as important to care for worn-out wage earners? Good business accumulates a surplus so that dividends may be paid over periods when they are not being won; why is it not good human business to accumulate a surplus so wages can be paid over a period when they cannot be earned? Let us apply the same hard-headed common sense to the human factor in industry that we do to the economic factor and many of the problems will be on the way to solution. Moreover when the same business skill and engineering enterprise is applied to the human factor as is now applied to the economic, few problems will be left unsolvable or unsolved.

The principle of social insurance is well established in the older industrial countries. The accumulation of common funds, paid for by employer, employee and the consuming public, to cover periods of illness, old

age and accident, is nothing new in the older industrial countries; it has been found to work in a most beneficent and wholesome way for humanity. It is founded upon exactly the same principle as is life insurance, which some sixty-five million Americans are carrying, only instead of leaving it to be a wholly voluntary matter with the individual and thus benefiting the more enterprising, it is made compulsory for all who toil and thus to benefit the less enterprising and the more helpless.

WE READ here and there about the "dole" in England and some without much sympathy, because they were told it creates idleness, spoils the worker's interest in his job, etc. How anyone can live on the small sum, which is well called a dole, a mere dole, in Great Britain is beyond comprehension. That five or six dollars per week can make anyone a slug-gard is a little too much for reason. The fact is the dole only helps casual employment; it must be supplemented by the making and keeping of gardens and everything to which the worker who has lost his regular employment can turn. Without it perhaps a million honest toilers would have been thrown upon public charity; with it they have only been able to bridge periods of hardships. There might have been riots and bloody revolutions in England since the war had it not been for this so-called dole, which is a popular and vulgar name for the very fine principle of unemployment insurance.

In this country a great industry, like that of making clothing, has, under the Amalgamated Clothing Workers' Union and their employers set up a scheme of unemployment insurance. The workers and employers both contributed to it up until recently; now the employers assume the whole expense, thus accumulating unemployment funds just as they do depreciation or breakage funds. The Columbia Conserve Company of Indianapolis has experimented with and is proving even a superior principle to this. All the regular workers join in a common group to insure each other against any unemployment. If there is not enough work, everybody shares together; there is no discharge. But then this plant is practically owned by the workers and has become thus a cooperative industry.

Beneath all is the necessity for a social conscience that will take into account the unfortunates who are made the victims of the ups and downs of business and industry. The old theory that the least government is the best government may work very well in a primitive agricultural society, but when it becomes complex like our industrial society, you do not have good government unless you have enough of it to take care of the problems brought by the increasing complexity of human relationships. If our Christian civilization would, after the manner of its Founder, give a more abundant life it must arrange to supply with a greater abundance and regularity the things by which men live.

The Christian on MAIN STREET

By RICHARD E. LENTZ

Minister, Christian Temple, Wellsville, New York

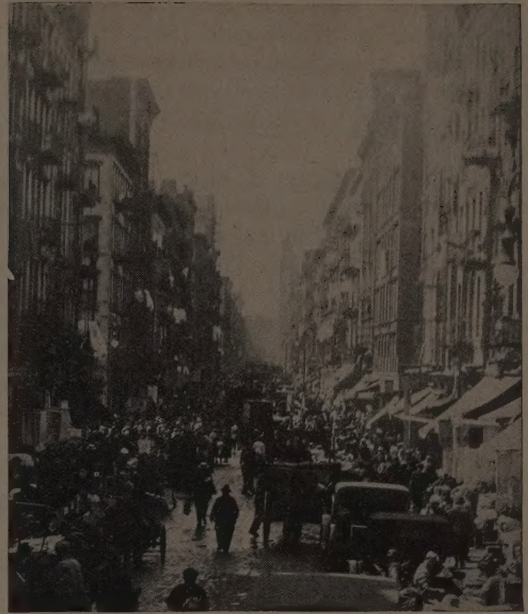
FROM a window of my church I can look over the main business street of Wellsville. On that street many of my church members earn their living. In the buildings of that street my Christian business friends are facing temptation daily. Often I have asked myself what is and should be, the relation between this church and those other institutions down on Main Street. Does this beautiful building, rising above all the buildings of Main Street, have significance for the men down there?

Along Main Street pass the members of my church in quest of food, clothing, furniture, hardware and other merchandise. Most of them have limited incomes and are out to buy what they need or want at the cheapest price. As they walk along the street, they, too, can see this church building. Does the sight of this "House of God" call them to a different attitude of buying or does the church mean nothing in the relationship between buyer and seller?

From many comments that have been made, it seems that there are phases, at least, of the retail business situation in Wellsville in which the principles of Christ are not fully applied or are not even recognized by either buyer or seller, as being pertinent. The contribution which the church must make to the solution of the situation must be twofold. The church must discourage, and in some cases openly oppose, methods in business which are glaringly unchristian. And it must educate its members so that the Christian merchant who is conducting his business upon a Christian plane will be respected and patronized.

One Christian business man said, "My Sunday school teacher teaches honesty and fairness but when he buys anything, he gets it from a mail-order house or from some firm that has lower standards than mine and I am left with a failing business." Another merchant said that church membership counted for nothing in business for the members of his own church went by his store to trade at the store which could undersell because the owner possessed a much lower standard of living. These two criticisms of Christian people by Christian merchants indicate a real problem.

On the other hand, many good people say that they have only so much to live on and must buy to the best advantage possible. They say that many stores owned and operated by Christian men exact too large a profit—"their prices are too high." How much profit



"The acid test of Christ's teachings is found in the market places of men." A view of the lower East Side, New York City

should a business make? How small can a business be and yet support itself in a Christian way?

A study of the eighty local stores in our town has been made through interviewing a number of their employees, careful observation and numerous purchases. Wellsville is the trading center for about 25,000 people. In the community are 15 grocery stores, 4 hardware stores, 4 department stores, 4 drug stores, 6 ladies' "ready-to-wear" stores (in addition to the department stores) 6 men's "ready-to-wear" stores, 3 shoe stores, 1 five- and ten-cent store, 3 variety stores, and numerous specialized stores like bakeries and milliners' shops. From this study certain conclusions may fairly be drawn.

1. The stores which are continually holding "Big Sales" and are consistently underselling their competitors, pay a lower wage to their clerks than their competitors. In at least five of these "cheaper stores" the saleswomen begin at \$8 or \$9 per week of 54 hours and, if they remain long enough, may work up to \$11 per week. This is a wage of between 14.8 cents and 20 cents an hour. In the stores of the "higher prices" the remuneration is almost double that amount. While prices in the so-called "Bargain Stores" may be 5 per cent lower, the wage scale is 40 per cent to 50 per cent lower. In many instances the family was utilized for cheap or free help. In several instances children illegally young were at work.

The Christian encourages the store he patronizes and in a sense endorses its policies.

2. The stores whose prices are said to be "too high" maintain a higher standard of living for their owners or managers than the others. The operators of several

of the "cheap" stores are people of foreign birth whose standard of living is quite low.

The Christian who patronizes these stores is encouraging a poor standard of living for the profit made by these stores is equal if not greater than that of those charging more.

3. In several instances a cheap price per pound meant "short" weight. Usually the quality of the article corresponded with the price charged for it.

4. The stores which sell the cheaper merchandise have much the larger labor turnover, which means that most of their force are working for the beginner's wage.

5. Much of the difference between a "cheap" price and a "high" price is returned to the community by the stores which charge the larger price in the beautification of Main Street, support of community affairs and charities, and reciprocal patronization of other community stores and labor.

By paying a fair price the Christian encourages business to assume a larger community service.

6. Some stores can charge a lower price than others because they have no share in community organizations such as the Chamber of Commerce and

they spend very little money in beautifying their property. Too many church members patronize these selfish stores.

7. The church should do more to encourage the business man who is attempting to conduct his business along Christian lines. Also it should encourage its members to trade with him. In most instances he needs both the encouragement and the business.

8. Too few Christian people give any consideration to the moral implications of a "bargain" or of the insistence upon cheap prices.

Many other observations might be made also. These will serve to show the great need for the application of the principles of Christ to the local mercantile relationships. The correction of the unfair demand by Christian people that high-grade merchandise be sold to them at prices which preclude an adequate standard of living for the merchant or require him to be dishonest or that he exploit his employees, is a Christian enterprise and one the church may well engage in. Likewise the church may well assume leadership in marshaling disapproval of dishonest and inhuman merchants by teaching her people that to patronize a merchant is to encourage him.

More Light—Less Heat

On the Fundamentals of Christian Living in the Modern World

By D. B. TITUS

Minister, Watsonville, California

THE gospel of Christ is not good news to a war-cursed world unless it contains the prophecy and hope that war shall cease. It is not good news to the orientals on the Pacific coast unless it offers to them a practical demonstration of the Golden Rule. It is not good news to the Negroes of America, except it guarantees to them justice in the courts, equitable educational advantages, decent living conditions, and protection from mob violence. It is not good news to the men who do the work of the world if their children must work in factories and the head of the family must, during a period of weeks each year, stand in the bread line begging for that which will keep his family from starving.

The gospel which originates in Jesus Christ must end in the application of its principles and power to human life. The failure to efficiently make this application is the explanation of our discouragement and pessimism in the church today. That Christianity must be Christ-centered is a trite saying. That men must hear of him and be led to connect themselves with the organization of which he is the head has been the chief burden of effort. Conversion has been defined as an immediate experience, including specific acts of obedience, the which if followed would transfer

a man from a position outside the Kingdom to one on the inside. The oftener the process could be repeated the faster the Kingdom was growing. The initiatory process has received much attention, the application end too little. Religion and life are divorced.

A re-examination today indicates that the church has not comprehended the full import of conversion. A converted life is not only one that has been turned about but one that is traveling in a new direction; not only one that has turned to Christ but one that has turned with power and healing in hands out-reached to fellow-men. It is the business of the Christian to thus extend the Kingdom of God. If he is not so engaged he may well doubt the soundness of his conversion, no matter how scriptural he may have been in observing forms and ordinances.

During this year the writer has experimented with social service lessons in a men's class. Three months were used in a study of "War and World Peace," and six months have been given to "The Race Question," and it is arranged to give six months to the study of "Capital and Labor." Other subjects in contemplation are "The Home" and "Sex." The community helped us to arouse interest in the race question by

staging a race riot about the time we began in which a white mob killed a Filipino boy.

Our study together has revealed the appalling ignorance of the facts on the part of both teacher and class. One man in the class probably voiced the feeling of others when at the beginning of the study he said, "I admit I have race prejudice. I think we need it." Another said, "All my life I have attended Sunday school, studying over and over again incidents in the life of Christ. I have never yet studied how I may really use my religion in helping to solve the world's troubles."

In the two subjects studied the first reaction has been a feeling of hopelessness as to final satisfactory solutions. As the enormity and complexity of the situations are first fully revealed this is inevitable. Constantly it has been emphasized that our viewpoint must be that of Christian men. Needless to add that often it was revealed that our viewpoint was far from Christian.

Men who believe in the Kingdom of God must believe that it is practical and workable. No one has a right to doubt that social problems can be mastered by Christianity until they have been tried by the rule of Christ. From the Christian standpoint the failure is within ourselves because we have not given Christianity a chance to demonstrate whether or not it can make good. The first principles of the gospel of Jesus Christ are justice, mercy and brotherhood. Only by a study of these together with the great field in which they must be applied, will they become in fact a part of practical religion.

No matter in what measure Christians possess the spirit of Christ they must know the facts. Bishop Oldham has said, "Christian guidance in racial questions can be effective only if it is based on knowledge." Most people have developed their attitudes toward those of other races and other classes from their contacts with a few individuals, or from experiences in a few isolated cases. The history of the courage, aspirations, struggles, and achievements of others are unknown. Observations are of the most superficial sort. Prejudice and ignorance have closed the mind and heart. Selfish interests often lie on the side of a stubborn refusal to know the facts. It is this un-Christian position and attitude that makes the influence of the church ineffective in the crucial times of differences and strife, whether it be between nations, races or classes.

Science demands constantly the facts. The church has on the one hand the unchanging Christ, on the other it has the changing facts of a fast changing social life. The situations of today are vastly different from those of a generation ago. These are discovered and mastered by diligent application and search. Because of mental laziness the church lags, and as a consequence finds herself illy equipped, not because of the weakness of the gospel, but because

she cannot bring the power of the gospel to bear at the immediate point of greatest need.

Christian missions in pagan lands made little progress until our missionaries began to understand the life and history of the peoples to whom they went. Whenever men sympathetically become acquainted with other peoples, by study and association, their prejudice and antipathy invariably disappear. The prerequisite then to the solution of any of our great complex social problems must be a changed, unselfish attitude, produced by sympathetic and intelligent understanding. Men of the church can only bring the life and teachings of Christ to bear in the solution of our difficulties when they get this understanding.

Dry Leader Gets Verdict for \$150,000

BY OLIVER W. STEWART

ON TUESDAY, June 3, a jury in the Federal Court in Los Angeles in a suit brought by Dr. Edwin C. Dinwiddie against the Hearst newspaper in that city, brought in a verdict awarding him the sum of \$150,000, specifying one-third as compensatory and the remainder as exemplary damages. What was the issue? How did it come about? Here is the answer:

About three years ago a chain of daily newspapers controlled by one man published a libelous attack upon Dr. Dinwiddie of Washington, D. C., a well-known Prohibition leader. Specifically he was charged with getting illegally, and holding until compelled to relinquish it, a large sum of money from the government. No foundation in fact existed for the story, but no retraction was forthcoming. He could submit or fight. He chose the latter.

More than two years were spent in gathering the evidence. The libel was published from Boston to San Francisco and from Atlanta to Detroit. Suits had to be filed in every city. This preacher of the gospel who had little of worldly goods was forced to impoverish himself to meet initial expenses. The first trial was in Rochester, N. Y. He was awarded \$1,000, not enough to pay his expenses. In Milwaukee he was given twelve cents; in Boston, one dollar. In all these cases his name was vindicated, but he was being driven into bankruptcy.

Knowing the desperate nature of his affairs I took the liberty of sending a letter to certain friends who rallied to his aid and made it possible for him to go to California for the suits there. Now comes the news of a glorious victory. He has won a smashing verdict. A jury has done him justice. Other cases in scattered cities remain to be tried. Great metropolitan papers may learn that they cannot safely undertake to assassinate the characters of Prohibition leaders.

Then and Now

Opinions of Experienced Social Workers Who Knew the Old Saloon Conditions

Compiled by JAMES A. CRAIN

IN 1916 liquor was the cause of child abuse or neglect in 47.7 per cent of the total cases handled by the Boston Society for the Prevention of Cruelty to Children.

In 1929 liquor was a cause of child abuse or neglect in 20.9 per cent of the total cases handled by this agency.

"In the days before prohibition the dance halls flourished brazenly, though the dance was only incident to the sale of liquor. Every device to draw the crowds by bright lights and gay crowds and jolly company was cunningly employed to promote the sale of liquor—the exposed bar, the habit of treating, the conspicuous aproned waiters, the brief dances, the long waits between dances, the overheated, unventilated rooms, said to be conducive to thirst.

"Now the dance halls from one end of the country to the other have been changed. My associates and social workers who are nationally accepted authorities from the East, Middle West and West testify that since prohibition the dances have been orderly and well regulated, unmolested by the drunken element."

MISS LILLIAN D. WALD
Founder of Henry Street Settlement, New York City, and head resident for 37 years.

"Fifteen years ago the men (longshoremen) congregated in cheap barrooms to wait for news of the arrival of ships or to pass their time between ships. . . . Notorious cheap barrooms of those days where whisky worse than the worst bootleg stuff nowadays was retailed at five cents a glass.

"The barrooms have disappeared and a different type of man works on the docks. The men who dissipated most of their week's wages in barrooms on Saturday night now spend that evening in the motion picture houses. Their wives no longer have the fear of Saturday night hanging over their heads."

MARK C. McCLUSKY
Of the Hudson Guild.

"Liquor interests always liked the corner stores. This was good advertising, and besides it made it so much easier to have a 'family entrance' through which children could enter with their pails at the request or demand of their liquor-drinking parents, already perhaps too far gone to make their way to the saloon. All through the country, even in the small and remote towns the best corners were appropriated by the saloons.

" 'Well,' the wet may say, 'How about the speakeasy?' But the speakeasy is nearly always under cover, keeping as quiet and obscure as possible. The speakeasy does not pick out the conspicuous and valuable corner. If any owner finds that an adjoining speakeasy is affecting the value of his real estate he can, if he makes the right sort of effort, get rid of it, even in as flagrantly wet a city as New York."

ROBERT E. FARLEY
President of the New York real estate firm of that name.

John Callahan, head of the Hadley House in the Bowery for 25 years, declared that the dry law had wrought a transformation in the type of men his organization serves. Before prohibition, intoxicated men in the audience caused a great deal of disturbance. . . . Before prohibition one frequently saw intoxicated men staggering along the streets or lying in doorways.

Meetings every night are attended by 350 men. Since the dry law was enacted it is very rare for anyone in the audience to show any signs of intoxication. The whole atmosphere has improved under the dry law.

A study made by a Chicago agency in 1911 found 86,000 people of the city in dance halls on a Saturday night and reported that nearly all the boys showed signs of intoxication by midnight.

"Now dance hall proprietors examine or 'frisk' their boy patrons to make sure they are not carrying liquor. Out of 45,000 people examined recently only three were found to be carrying flasks. Certainly there are important gains from prohibition."

MISS JANE ADDAMS
Founder and for 40 years head resident of Hull House, Chicago.

What I Think of Prohibition

From the Atlantic coast to the shores of the Pacific, from Iowa to Texas, with a stop in Ohio as a representative central state, "World Call" flung its searching question, "What do you think of Prohibition?" It was asked not only to secure reactions from different sections of the country but to obtain a general idea of the opinions of people of varying interests—a college president, a business man's wife, a preacher, a state woman leader, a preacher's wife. Here are their answers

BY MRS. HARVEY BAKER SMITH

*President Council of Ministers' Wives, Disciples of Christ
Washington, D. C.*

AT A meeting in Washington a few days ago I asked a minister's wife of another communion what I should say about Prohibition. Quick as a flash came back the reply—"Say you're for it." And that is my answer to the query, What do you think of Prohibition? I'm for it.

Having been reared in a town where there were twenty-three saloons in the business section, I thank the Lord every day that my own girls have not had to grow up in such environment. As a child, I was told of the "Demon Rum," and often in passing a saloon I wondered what I would do if the doors should suddenly swing open and the "Demon Rum" appear. I remember yet the terror of the experience.

Prohibition was not forced on America. The law was made by the people and for the people. Prohibition closed one hundred and seventy-eight thousand saloons, and however numerous the bootleggers may be, they cannot equal the

sale of intoxicants from so many licensed saloons. And there were bootleggers before Prohibition. Make no mistake about that. I believe sincerely that the legal sale of intoxicants has been forever outlawed in the hearts of the majority of the citizens of America.

I see in Prohibition the tremendous struggle of a Christian nation to free itself from the moral and social bondage that inevitably takes hold of any nation that legalizes the manufacture and sale of intoxicating beverages. Surely the time has come for those of us who believe in Prohibition to speak in no uncertain terms.

Perhaps it will be said that a minister's wife cannot have an unbiased opinion. But she may at least see how the wet and dry forces are divided. For the dry, we have the vast majority of the mothers of America, the ministers of the gospel, the law-abiding citizens, the sincere Christians and many great business men like Henry Ford. On the other side we find the self-indulgent, the depraved, the bootleggers, the seducer, the hard drinker, the criminal who boosts his courage by destroying his mind, but saddest of all we are finding a few mistaken but honest men and women. Almost unitedly we find the great college athletic coaches standing for Prohibition because they know that intoxicants undermine the physical stamina, mental ability and moral character of any boy or girl who makes use of them.

I believe in Prohibition because it gives a square deal to the innocent children who come into our homes. Every child has a right to a good home, good food and the companionship of a sober father and mother. All honor to the dreamers to whom sobriety was the supreme ideal and who were willing to become pioneers of Prohibition, though they knew it meant ridicule and persecution.

All honor to America for conceiving the idea of Prohibition and for making a far-reaching moral experiment in bringing it to pass.

What do I think of Prohibition? I'm for it.

BY PAUL G. PRESTON

*Minister, Oak Cliff Christian Church
Dallas, Texas*

AMAN drunk with whiskey is drunk whether the liquor was purchased in a grocery store, a government dispensary, a saloon, a blind tiger or from a bootlegger. He is drunk no matter how the liquor was obtained. It may have been secured under a system of Federal control, state control, county option or from his own still. He suffers the same alcoholic diseases, his family the same distressing conditions, and society pays the same bills regardless of where he buys the liquor or the system of so-called control. The present-day wets are seeking to cloud the issue by suggesting a return to some outworn and discarded method of dealing with alcoholic beverages. Only after the American people had experimented with all possible methods of making liquor available did they come to the conclusion that the evils associated with the use of liquor did not inhere in the method of dispensing it, but in the use of the stuff itself.

The decision of the United States in adopting the Eighteenth Amendment was against the results of the use of alcoholic beverages. The results of the use of intoxicants have been wholly bad. Not one good word can be truthfully spoken in behalf of King Alcohol. When exiled the only mourners were his slaves and those who made money by his reign of debauchery. The only ones who want him back are his slaves and those who would sell the souls of men for gold.

The principle of Prohibition is thoroughly American and has been used in respect to many evils that destroy men and disrupt the orderly development of social welfare. Human slavery such as existed in this country seventy-five years ago is prohibited. White slavery that kept alive the handmaiden of the saloon is prohibited. Opium falls under the ban of prohibition. Greed, lust and appetite cannot be prohibited but their unrestricted practice can be stopped.

The real prohibition issue that the moral leadership of America faces has to do with its ability to withstand the sniping of individual wets and the barrage of propaganda laid down by those hopeful of the return of liquor profits. It is not an academic question that confronts the citizenship of this country. It is a battle between those who would preserve the integrity of personality and hasten the coming of the reign of righteousness, and those who would unleash the wolves of greed and appetite that they may feed again upon the bodies and souls of men.

BY D. W. MOREHOUSE

*President Drake University,
Des Moines, Iowa*

PROHIBITION'S greatest value is its alleged greatest objection, that is inhibition. Civilized man and, therefore society, has come to his transcendental achievement more directly through inhibitions than through all the personal liberties vouchsafed from the dawn of human existence; inhibitions to selfishness, greed, personal power, exploitation.

Probably the first great inhibition society voted upon it-



The preacher's wife



The preacher

self was government. With government comes the necessity of specific inhibitions, of which murder, slavery and war are the greatest and most definite examples. Will anyone deny that inhibitions against these atrocities of mankind have cost the race more dearly than all the accomplishments of culture, education and religion?



The state woman leader

Wholly apart from the moral consideration, prohibitions have been the most powerful factors in man's advancement. Selfishness, license, unrestraint, personal indulgence have been man's enemies in every civilization. Cannibalism is a pointed illustration. The first distinction between man and animal is that the former does not habitually destroy his own type. He sets inhibitions to his will, desires and passions.

Desire knows no inhibition. It is common to man and beast. Emotion is largely the outgrowth of desire, more refined and purged by the fires of inhibition. Knowledge is the pilot of the soul, the creator and executor of inhibitions.

The cowardly cry that Prohibition cannot be enforced is the most humiliating admission of society's inability to protect itself that history has recorded. Our forefathers answered it for taxation without representation. Our fathers answered it for slavery. Shall we, the great United States, answer it for Prohibition? Youth furnishes the motive power for every great forward movement. We can expect no support from the older civilizations until we have demonstrated our ability to complete what we have initiated. To repudiate or negatively amend the noble experiment would be a national humiliation. It would be exchanging our birthright for a can of booze. We would be admitting that license, selfish desire and an irreconcilable minority are more powerful in the United States of America than inhibitions, self-control and advancement of civilization.

BY MRS. RAYMOND W. BLOSSER

*State Secretary Northern California Missionary Society
San Francisco, California*

SAN FRANCISCO is enjoying Prohibition. As a world-known port with ships from the Seven Seas riding at anchor constantly in her harbor, she is subjected to her full share of the undesirable human element from the four corners of the world. In "straw ballots" and other similar classifications, San Francisco is reported as being overwhelmingly wet. To the contrary notwithstanding, San Francisco is enjoying Prohibition. Her savings banks, her large department stores tell an interesting and irrefutable story. In former days in this fair city there were open saloons on three—too often four—corners of many street intersections with all of the accompanying undesirable atmosphere and surroundings. One avoided such streets. It was wise to do so.

Today, despite the rum-running, bootlegging, and other forms of illicit supply, our streets are free from brawling drunkenness. One may walk about freely for days, weeks or even months without encountering a drunken person. Yes, times have changed.

In those same former days it was not unusual to have a worn, tired woman appear at your door pleading for work. Poverty was stalking her. She was the wife of a drunkard. It is not so today. One must seek an assistant for housework and pay well for him when found. And, in this city at least, such help is usually a man from somewhere in the Orient. Perhaps the phenomenal sale of washing machines, vacuum cleaners, and like household appliances, delivered to attractive bungalow homes owned by the "laborer" who dwells therein, may help to explain these changed conditions. This same "laborer," more often than not, instead of making a long and devastating visit to one of the corner saloons at the close of his day's work as in former years, now takes his family out for a spin through the park and along the

beach, then home again to settle down for a pleasant evening beside the radio. Yes, money is flowing in different channels since we have Prohibition.

To be sure, here in San Francisco we have our full quota of noisy "parties," the flashing of flasks, the open and flagrant disregard for law that are found in other places. And yet the many quiet, law-abiding people who see in Prohibition a saving principle for humanity in these days of unprecedented mental strain, of high-powered and dangerous machinery; yes, in these days when the world is looking to America for a "better way of life," we are seeing that we must be sober, we must be free from the enslaving hold of intoxicants. *We must watch our vote!*

The human race is climbing. Slowly, painfully, surely climbing. Prohibition is one of the necessary precautions protecting this upward climb. Let us hold fast to its principles which will enable us, as well as our weaker brothers, to keep clear eyes and steady feet as we, together, move upward.

BY MRS. C. M. RODEFER

*Wife of the President of the Rodefer Glass Company
Bellville, Ohio*

WHAT do I think about Prohibition?

Well, what do I think?

When I consider who and what my two grandfathers were and the beliefs of my preacher-father—when I think of my father-in-law who was an avowed Prohibitionist when to be so was to be catalogued as almost a fanatic—and my husband, whose stand on the question has never been that of a quibbler, I realize that folks probably would say since my training had all been on one side my opinion might be discounted as prejudiced.

Because my forebears thought it through in more difficult times than these is the more reason why I should be free from prejudice and endeavor to logically determine my own stand. There has sometimes come the thought that perhaps we have talked too much about Prohibition until it has become a red rag to many minds—its very mention almost immediately eliciting active opposition, but on the other hand perhaps we do not talk enough about it. The fact that I believe unequivocally in Prohibition seems to me to be direct proof of the value of education along any one line, since that is the diet on which I was brought up. To me the Eighteenth Amendment does not mean Prohibition particularly—it does not register "Wet" or "Dry" in my consciousness, but it does most emphatically mean law.

No definition of patriotism we ever heard of emphasizes the idea that we may choose which laws we would rather obey and which discard. Should our own city Solons pass an ordinance making it illegal to sit on our front porch, I believe my job would be to make our back porch so attractive and satisfying that it would be removing temptation to sit on the front porch. You will say that is a far-fetched illustration and I am glad it is for it nails my point. I am neither blind nor deaf, and I hope not dumb, and so, of course, I know there is unrest abroad in our land. Not for one moment do I believe that all those reported as voting for repeal or modification in the recent so-called poll of voters on this question are "wet." It is partly the desire for something other than we have. It is very uncomfortable to live in a period of unrest, but it does crystallize opinions. It is not only Prohibition, it is many things. I am not so sure but that this groping for something different because we are not content to loiter in conditions that are unsatisfying, as well as unsatisfactory, is indicative that we may bring about a better brand of Americans than we now are. We women folk had not one thing technically to do with putting this Eighteenth Amendment where it is, but I believe that beyond doubt we will have something to do about keeping it there.



The college president

What Is Patriotism?

Analyzing the New Conception of a Mooted Word

By FREDERICK D. KERSHNER

THERE are few words in our language which are more misused or misunderstood than the term "patriotism." In the popular mind it generally refers to a species of blind loyalty to one's particular nation regardless of the rights or privileges of other people. Steven Decatur's famous toast, which the *Chicago Tribune* ran at its masthead for so many years, and which is still carried by the weekly magazine, *Liberty*, at the top of its editorial columns, is typical of this spirit. "Our country," so the motto runs, "in her intercourse with foreign nations may she always be in the right; but our country, right or wrong." Doubtless there is something fine about the spirit of loyalty which overlooks the failings and shortcomings of our dearest friends. Nevertheless, it is perfectly obvious that the Decatur motto if universally accepted must lead only to hopeless anarchy and ruin. The citizens of every nation should strive to put themselves in the place of others and to interpret all of their immediate loyalties in the spirit of the golden rule. Unless a sentiment of this kind can be developed throughout the world, it is altogether useless to talk about preserving peace. If Americans are determined to stand by their country right or wrong, and Englishmen and Germans and Frenchmen and Italians and Russians are determined to do the same thing, what hope is there for avoiding constant conflict and war?

I.

WHAT did Jesus have to say about this question of patriotism? Professor Simkhovitch in his illuminating study of the great Teacher from the standpoint of modern historical investigation, tells us that this question must have been exceedingly acute in Palestine during the early part of the first century, A.D. The Romans were crushing the people beneath their feet and were depriving the descendants of Abraham of the last vestige of political and religious freedom. The Zealots, as the patriotic party among the Jews was styled, everywhere were fomenting the spirit of insurrection and revolt. Compared with the causes which led to our own Revolutionary War and the Declaration of 1776, the reasons for rebellion against Rome were overwhelming and almost unanswerable. If ever men were justified in taking up arms in defence of national freedom, the Jews who lived during the time of Jesus would appear to have possessed moral warrant for their action. Not a few critics believe that Judas became embittered

against his Master in part because the new Messiah would not revolt against the Romans. Certain it is that when the multitude wished to make Jesus a King, they had this idea in mind. In the light of these facts it seems perfectly clear that the gospel teaching concerning patriotism had no jingoistic quality about it. Jesus was a Jew by birth and certainly did not intend to be disloyal to his nation or to its traditions. What he was chiefly concerned with was that higher loyalty to humanity as a whole and to the unvarying practice of the ideal of brotherhood which constituted the heart of his teaching.

II.

THERE was a good deal of narrow patriotism in Judea at the time when the new gospel was being proclaimed. The Israelites looked upon themselves as the chosen people of Jehovah and were very sure that the Gentiles possessed no rights which could be compared to their own. They disliked the Samaritans and would have no dealings with them. Many of the most sublime teachings of Jesus were directly aimed against this narrow provincialism. Jesus was a patriot in the true sense, that is, he coveted for his country the highest and noblest service which it could render to the world, but he had no selfish ambition for its securing preeminence through material wealth or military power.

There is nothing to indicate that the New Testament teaches any lack of obedience to the civil code or any lack of devotion to political authority. What is involved in the point of view which it presents is the broader vision of world needs and world obligations instead of the petty selfishness of narrow nationalism. This attitude was revolutionary and iconoclastic as Kirby Page and others have shown, at the time when it was proclaimed, and it has remained so in large measure ever since. The doctrine of absolute sovereignty which the modern nations have pretty universally demanded from their citizens has been the chief cause of our recent wars. It is quite impossible for a hundred sovereign nations, each one claiming to be equally absolute and equally irresponsible to any other authority, to keep the peace. The great thinkers of the modern world, from Leibnitz to Grotius and Kant, saw this clearly and endeavored to overcome the evil by some sort of league or confederation which would give unity to the world. Woodrow Wilson took this old idea, with which he was thoroughly familiar through his study

of history, and gave it actual shape in the League of Nations. Practically all modern statesmen are now agreed upon the necessity for some kind of political machinery which will involve the intelligent cooperation of law abiding and right thinking people in all countries. The World Court, the Kellogg Peace Pact, the various disarmament conferences and other features of recent history, are illustrations of this fact. In all countries the better class of citizens are becoming immunized against the inflammatory ebullitions of the militarist and jingos. They are insisting upon justice and brotherhood as the dominant features of international relations instead of duplicity and force.

III.

CHRISTIAN patriotism demands that a citizen shall be law-abiding to the limit; that he shall recognize the obligations and responsibilities of democracy by registering and voting at all elections and by constant loyalty to high principle, instead of partisan prejudices in his political allegiance. It demands that he shall love his country so well that the slightest stigma of injustice or oppression on its escutcheon shall be intolerable to him. It asks that that motto of Jesus himself "The Son of Man came not to be ministered unto but to minister," shall likewise characterize the ideals and policies of the state. In short, the patriotism which is Christian is concerned that the nation shall make its utmost contribution toward the building of the Kingdom of God, and that it shall in no case be used to injure the realization of the supreme goal of Jesus. The early Christians were good citizens. They were honest, industrious, generous and intelligent cooperators in the formation of a better type of social life than the heathen world had known. There is great need today for a revival of genuine Christian citizenship.

Listening In On the World

An Interpretation of Significant Events From the Christian Viewpoint

BY JAMES A. CRAIN

ONE hears that after all the fuss and furore created by the House Judiciary Committee with its hearings on the wet and dry bills no report is to be made. The committee in its composition is overwhelmingly dry, and Chairman Graham and Representatives Celler and LaGuardia, who have been likened to "Amos 'n' Andy 'n' the Kingfish," evidently do not relish having the committee submit a dry report after all the faults and failures of prohibition have been broadcast to the country from the committee room. So no report will be made. But it is pertinent to point out that the bill transferring the Prohibition Bureau from the Treasury Department to the Department of Justice has passed both houses of Congress and on May 27 was signed by the President. The measure provides for the transfer to be made on July 1, and the Attorney-General has announced a revision of enforcement regulations and a conference of all federal district attorneys for the purpose of improving cooperation in prosecution and enforcement.

On May 15, Undersecretary of the Treasury Odgen Mills supplied some interesting information on wealth and incomes in the United States. In an address concerning business conditions in the country he declared that national incomes in the United States increased from 30 billion dollars in 1909 to 90 billion dollars in 1928, that per capita incomes increased from \$327 to \$749, while workers' incomes increased from \$864 to \$1,920. The national wealth rose from 186 billion dollars in 1918 to 230 billion in 1928, and it is probably not less than 400 billion dollars now. In the meantime the secretary of the community chest at Tulsa, Oklahoma, supplies the following figures of the Family Welfare Society of that city showing the percentage of increase in demands upon that charity this year over the same months last year.

November	increase	88.7 per cent
December	increase	75.0 per cent
January	increase	118.0 per cent
February	increase	72.4 per cent
March	increase	63.5 per cent
April	increase	46.2 per cent

Mr. Mills's optimistic statement of national wealth and income will greatly interest that group which is entrenched behind the walls of economic security, but one suspects that the figures of the Family Welfare Society of Tulsa have a more immediate, personal and tragic interest for some millions of American working people who are never more than three weeks away from actual want. And yesterday I picked up a Connecticut boy of 20 years on the highway who hadn't eaten in 24 hours!

One reads with a shock of amazement that there are still at least 4,000,000 slaves in the world. We have grown so used to talking about the destruction of slavery by the Emancipation Proclamation and the Civil War that we had thought the whole wretched business a thing of the past. There is somewhere in our consciousness a dim sort of recollection that Great Britain prohibited slavery about the same time we did, but with a great deal less spilling of blood and treasure. But here comes Lord Cecil declaring that there are at least four millions of slaves in Africa and China. In Abyssinia the slave trade prevails in a very extensive form with all the attendant horrors of slave raiding and slave trading. No accurate estimate of is known to be large. In China, child slavery exists under the the number of slaves held there is available, but the number guise of adoption, but which is in actuality a very real and degrading form of slavery. Investigation reveals that the poverty of the people, the prevalence of famine and civil war have greatly extended this practice, even to the extent of invading the British colony of Hongkong. The anti-slavery convention of the League of Nations, Lord Cecil declares, would abolish slavery completely if supported by general public sentiment.

How much did the American people drink in pre-Prohibition days and how much do they drink now? Senator Morris Sheppherd, author of the Eighteenth Amendment recently caused to be inserted in the Congressional Record figures taken from the Statistical Abstract of 1922, page 697, which shows the following alcoholic consumption for the year 1917:

Wines	42,723,376 gallons
Malt liquors	885,071,304 gallons
Distilled liquors	167,740,325 gallons

or a total of 2,095,535,005 gallons of alcoholic beverages, a per capita consumption of 19.9 gallons. This enormous flow of alcoholic beverages contained 165,772,852 gallons of pure alcohol. To transport such an amount of liquor would require that every automobile and motor vehicle in the United States transport at least 100 gallons every year, with 100,000,000 gallons left unprovided with transport. If the American people were drinking at the 1917 rate it would require almost 2,400,000,000 gallons of liquor to satisfy their thirst. The highest estimate of the amount of illicit liquor entering beverage channels is 90,000,000 gallons, leaving the country drier by two billion gallons than it was in 1917.

An Adventure in Justice

The Social Character of Pensions for Ministers

By W. R. WARREN

"DO YOU have preaching at your church next Lord's Day?"

"No, just social meeting."

Such was formerly a common interchange between neighbors in country communities. "Social meeting" included everything that a congregation might have under the leadership of a minister, except the sermon, and instead of that, remarks by one or more of the elders or other leading brethren. "Social" meant co-operative or mutual, for one would read the Scripture, another offer prayer, a third lead in the singing, and a fourth preside at the Lord's Table. When we had a minister we usually expected him to assume all of these functions.

In those days we also let the minister carry the burden of his own and his family's living. Land was cheap and rich, life was simple, and a man of energy and resourcefulness could accomplish marvels in rearing a family and building up churches at the same time. Only in rare instances was the minister partially aided in meeting his social burden.

It happened that the day of entering government and passed just as churches in large numbers began to demand full-time, continuous, and undivided service from ministers living in the community. Then we came of necessity to social support of the minister, though we never thought of calling it that. Having adopted the system as a practical necessity, we found that it was also scriptural, for, "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."

By like inevitable steps we have now come to the place when we must further socialize the support of our ministers both by providing for its continuance after the days of active service are past and by making this provision a brotherhood fellowship rather than a mere local undertaking. The after-support must be continental rather than local, both because most ministers serve many congregations in the course of their lives and because few churches are able to support, at the same time, both an active pastor and a pastor emeritus.

An almost unailing feature of our ministers' support during active service is their own regular contribution to the current expense funds out of which their salaries are paid. In the larger social fellowship of pensions we go a step further and let the minister pay almost a third as much as the entire congregation, safeguarding his and his family's interest, however, by stipulating that, "In no case shall there be paid to the member (minister), or on account of his

membership, less in benefits than the total amount of his payments, with accumulations up to the time benefits began to be paid." In each case this makes for the modest self-reliance that is essential in any man's character. At the same time it instills thrift into the entire congregation.

Not too soon has the church bestirred herself to meet her social obligation to the ministry by whose sacrifice she has attained to her present strength. With pensions provided for railroad men, industrial workers in numerous lines, teachers, firemen, policemen, and the civil employees of the governments of the world, as well as the soldiers of all nations, the church could not maintain her moral leadership if she failed to practice the justice when she herself has taught the world.

IT IS well to emphasize that the Pension Plan is the first great social movement of our people and one of the greatest social undertakings of our times. It is worth noting, too, that this is the first time our local churches have ever been called upon to vote upon any matter of general interest. We have steadfastly refused to vote for the adoption of creeds or for the formulation of any rule that could reach beyond the local church's own affairs. Here, however, is a matter in which every church's interest is identical with that of every other church; one in which all congregations can make common cause. By the free and voluntary action of each church we are coming to a unanimity in the fellowship of pensions that promises to become our most general exemplification of unity.

Moreover, there is a social advantage to the church in pensions, as well as a social obligation for pensions. The minister thus safeguarded is at once freed from anxiety for his own and his family's future and relieved of the temptation to make gain of his ministry or of anything else besides his ministry. Certainly no one in this age needs to be told that the minister needs to give the full strength of an untroubled mind to the spiritual interests of his people and to the moral welfare of the community. The provision of pensions is a fair sowing that yields an abundant harvest, not merely to the one church but also to the entire brotherhood and indeed to all mankind. The reproach of an aged minister in want would fall upon any church where he might be or where the facts became known. In like manner the manifold fruitage of a magnified ministry will spread its blessings far and wide.



1930 Graduating Class of the Margaret K. Long Girls' School. Miss Bertha Clawson is in the center front

After Twenty-five Years

The Margaret K. Long School Is a Monument to Missionary Labor

By BERTHA CLAWSON

THE Margaret K. Long Girls' School, Tokyo, Japan, celebrated its twenty-fifth anniversary on March 26-28, 1930. Founder's Day at the school is really November 1, but because President Y. Hirai is now making definite plans to go to the United States in the early autumn to attend the Washington conventions, the celebration was held earlier so that he might be present.

Those of us who have been with the school for a long time were thrilled at the changes that have taken place between the years 1905 and 1930. The school started in a small rented building with no equipment and no campus. Now, through the generous gifts of R. A. Long who chose this beautiful way of establishing a memorial to his sainted mother, Margaret K. Long, we have a campus of three and a half acres of land second to none in Tokyo in beauty, with the

following moderately well-equipped buildings: Main Building, Home Economics, Gymnasium, Dormitory and foreign teachers' home. We started with a faculty of three full-time teachers and a student body of twelve girls; now, we have a faculty of twenty-seven members and a student body of 475 girls. Then, we had no constituency, and now, besides our "children" and "grandchildren," we have a host of friends and supporters—the parents and relatives of our girls. Our first graduating class numbered only one girl; the class of 1930 numbered forty-nine girls—and thus the work has grown under the favor of our God.

The celebration took the form of a three days' program. On March 26, the twenty-fifth anniversary itself was celebrated. After a beautiful devotional service, one representative each from the Parent-Teachers' Association, the General Committee,



Left: Miss Edith Parker, founder of the Home Economics Department of the Margaret K. Long School, who passed away in 1923



Above: Home Economics Building of the Margaret K. Long School. Right: Mrs. Tei Hashimoto Yui, co-founder of the department with Miss Parker





A class in physics in the Science Department

the Alumnae Association and the present student body gave congratulatory messages, while President Hirai and the writer dwelt on the early years of the school and traced its development to the end of its first quarter of a century's history.

At the close of this part of the program teachers and other workers, twelve in number, who had been with the school for a period of ten years or more, were presented with beautiful and appropriate gifts. Dr. Inazo Nitobe, member of the House of Peers and Japan's representative for a number of years at the League of Nations in Geneva, an earnest Christian gentleman, was the principal speaker for the day. He declared that modern education among Japanese women owes much to missionary teachers who have given their lives for the task.

A congratulatory telegram from R. A. Long of Kansas City, and letters from Dr. S. J. Corey, representing the United Christian Missionary Society, and Miss Jewel Palmer were read, all three expressing regrets at not being able to attend.

Then without any break in the program a beautiful memorial service for departed teachers and graduates was held. After an appropriate hymn, the roll of five teachers and twenty-seven graduates who had died within the twenty-five years was read and, the audience standing with bowed heads, President Hirai led in prayer. The service closed with the doxology and the benediction. In the list of teachers was the name of Miss Edith Parker who laid down her life for Japan in 1923.

Our auditorium was filled for this first service with graduates, students, parents and friends, missionaries

and Japanese coworkers. The school served a luncheon to each invited guest and our gymnasium was filled to overflowing. In the afternoon a bazaar prepared by the teachers and girls was open to all guests. A goodly sum of money to aid in better equipping the Home Economics Department was cleared during the three days' program.

The second day, March 27, was given over to a literary and musical program which was well prepared and admirably executed. Special mention should be made of the four English plays given by the girls. The Second Year Class gave a simple but extremely effective rendering of "Pocahontas and John Smith." The Third Year Class gave "Pandora's Box"; the Fourth Year, "David Swan"; and the Fifth Year, "Little Lord Fauntleroy." We were extremely proud of their success. But the outstanding number on the program was the play, "The Maid of Orleans"—a drama given in Japanese and prepared by our Japanese literature teacher

dealing with the life story of Joan of Arc. More than thirty girls took part in this play. The costumes were marvels of accuracy and beauty. The acting was superb. There were few dry eyes in the audience when this play ended. The day was a great success.

The third day was given to the twenty-second annual commencement of the Margaret K. Long Girls' School. Forty-three girls

from the High School and six from the Higher Department were granted diplomas. It was a very impressive ceremony. At its close the class of 1930 with teachers and invited guests, repaired to the gymnasium



Developing sturdy bodies is part of the program at the Margaret K. Long School



A sewing class in the Home Economics Department gets ready for the twenty-fifth anniversary bazaar. Miss Helen Richey is the teacher

where the Alumnae Association received the new class into its membership and then served a delicious Japanese luncheon. The Alumnae Committee had prepared a delightful program for our entertainment. After the program, teachers, alumnae and new graduates all became children and interesting and amusing games were played. The program closed with a devotional period after which, led by President Hirai, three rousing "Banzai" were given for the school.

One of the purposes of the celebration of the anniversary was to arouse interest in our endowment fund. As the result of the strenuous labor of all interested, yen 1,710.50 (\$855.25) in cash, and yen 1,507.38 (\$753.69) in pledges were secured. This fund, begun only two years ago, now amounts to yen

3,153.40 (\$1,576.70) in cash, yen 1,507.38 (\$753.69) in pledges, besides an alumnae fund of over yen 600 (\$300).

Too much cannot be said of the loyalty and devotion of our alumnae. They are thoroughly awake to all the interests of the school. They number at present 509 members. A census of our "grandchildren" was recently taken and it was found that they number 79 girls and 109 boys. Four of our graduates are at present members of our faculty.

We are starting on the second quarter of a century of our history as a school. What has the next twenty-five years in store for this work? Even greater blessings, we have faith to believe. With the Psalmist we can say, "Jehovah hath done great things for us, whereof we are glad."



Left: First student body and faculty of the Margaret K. Long Girls' School, Tokyo, Japan, November, 1905. Miss Bertha Clawson and Mrs. R. D. McCoy are in the front row

Right: Main building and present student body of the same school, March, 1930





At the seat of the State University of Oklahoma, the Disciples of Christ are planting not only a magnificent building of brick and stone but a program of challenge for the student community

Building the Kingdom At Norman

The Challenge from the University Center Is Answered

By FRANCIS MARION WARREN

IN BUILDING a house of worship near the campus of the university of a great and growing state, the builders must look beyond present needs and demands. In 1920 the city of Norman, Oklahoma, had a population of a little more than five thousand. In one decade there has been an increase in population of one hundred per cent. In 1919-20 the student body of the state university numbered 3,914. In 1929-30 the number reached 9,500. Over the same period the property valuation has grown from \$1,797,409.94 to \$4,803,143.08, while the faculty has been increased from 112 to 383. The religious census shows a corresponding increase in the number of Disciple students enrolled. In 1920, the records revealed that 343 students were members of or preferred the Christian church. At the beginning of the present school-year the number was 743. It is said that there are more young people of our faith in the University of Oklahoma than in any other state university except Ohio. These facts are sufficient to call attention to the challenge which the Disciples of Oklahoma are facing at this seat of learning.

Just one week before the International Convention at Oklahoma City in 1925, Dr. Harry Peters of Illinois

was called to lead us in assembling the nucleus for a building fund. In the few days he was with us he helped us to assemble in cash and pledges a little more than \$30,000.

Because of the large student enrollment from Disciple homes, an appeal was made to the congregations of the state for contributions. Individuals were approached for substantial gifts. The response has been heartening. The Disciples of Oklahoma have some great leaders. Frank Buttram, of First Church, Oklahoma City, oil man, civic leader, churchman and statesman, is too well known among Disciples everywhere to need an introduction. His response was a gift of \$10,000. Mrs. Buttram's father, C. A. Newby, who, by the way baptized a little lad years ago who became Dr. A. L. Shelton of Tibet, Errett R. Newby, his son, trustee of Phillips University, prominent alumnus of the University of Oklahoma, business man of Oklahoma City, and Mrs. Warner Newby, have given splendid gifts, time and counsel without ceasing. That other Christian statesman of Tulsa, Harry Rogers, prominent in many circles, made a gift of \$10,000, at a time when the need was greatest. John Rogers, brother of Harry, vice-president Board of Regents,

University of Oklahoma, his Alma Mater, attorney for the McNann Oil Company, Tulsa, and teacher of one of the greatest men's Bible classes in our brotherhood, has given of his time and his money and never tires in his whole-hearted service. These great laymen and others whose hearts were just as generous but whose means were more limited followed the leadership of such princely preachers as Dr. Claude E. Hill, First Church, Tulsa, Dr. E. C. Mobley, First Church, Oklahoma City, and James M. Miller, state secretary of Oklahoma and elder in the Norman church. These men of God have been faithful, untiring and powerful in their support.

It is seldom that such a work as this can be done without the assistance of someone who is in position to loan money in large sums. To our rescue, just here, came the department of church erection of the United Christian Missionary Society. The loan was \$35,000 and was timely and generous.

Our program, when the plant is completed, will include the services of an outstanding educator for the Oklahoma School of Religion, under whose direction and instruction the young people who come here for

the purpose of continuing their educational activities may have opportunity and inducement to study the word of God under a Christian teacher and receive credit for work done looking toward a degree. A director of religious education is to be employed for the local church, also a leader to have supervision of all social activities of the young people so that, more and more, their social life shall center in the church. It shall be the purpose to provide a social and religious program which may grip and hold the freshmen to the life of the church.

Why should not the church provide a house to worship God which is as beautiful and appealing as the fraternity house, the sorority house, the fine arts building or the library? When we reflect that here are the men who will make the government of tomorrow, the journalists, the scientists, the educators, the mineralogists, in short the creators and the controllers of the wealth of tomorrow, it is a challenge which ought to awaken enough interest to meet the demands. The question seems to us to be: "Shall we take the tide when it serves or lose our venture?"

Analyzing the Status of Unity

By H. C. ARMSTRONG

THAT there is a widespread, fast-growing conviction that Christian union is necessary and that it must not be too long delayed, was the one thing above all which the discussions revealed at the second Christian Herald Institute of Religion held at Buck Hill Falls, Pennsylvania, the middle of May. The topic for study was "Church Union—a Venture in Evangelism." The conference went straight to the vital questions involved and dealt with them in practical terms. Four important tendencies seemed to come to light indicating the trend of thought in the unity movement of the world today.

First, the time has come to go beyond the "spiritual unity" which we already have and which has so long served as an excuse for maintaining the status quo, and beyond the cooperation which has been achieved toward the final goal of actual, organic union. It is increasingly felt that there is a fundamental contradiction between the great volume of Christian unity talk which is going on everywhere and the continuing and increasing competition which is the actual practice of all communions in their evangelistic, missionary and educational work. There is a growing conviction, also, that the present conditions in the world demand nothing less than a church really united.

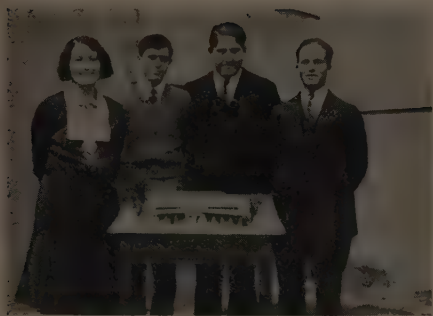
Second, the point at which to begin is with the reunion of those communions and church families nearest together and most akin and which have the largest measure of the spirit of unity. "Let those unite who

can and will," is the new slogan. The larger reunion of all Christendom is to be set as the full and ultimate goal and is in no wise to be given up, but the next step and the way forward are the union of kindred groups and similar bodies.

Third, the discussions of church organization and matters appertaining thereto seemed to indicate that the trend of Christian thought at present is toward organized, representative democracy. Constitutional order, one might call it. Two theories of church order seem now to be well outgrown, namely, the old autocracy of the middle ages, on the one hand; and the extreme, anti-social individualism of the frontier, on the other. A sound civilization sooner or later develops an organized social order and good administration. Religion does likewise.

Fourth, in matters of doctrine there seems unmistakably to be a twofold tendency toward a "full body of divinity" large enough to offer life an adequate Christian philosophy, and toward simplicity of creed and confession as necessary to union. "Christianity as a way of life," a comprehensive way of life for men and nations; and "Jesus Christ as Lord and Savior," are the two watchwords which indicate the direction of this twofold tendency.

Christian union is one of the major moral imperatives of the present world situation. And everywhere the tides are running strong for union.



The Christian Endeavor groups of Tulare proved their ability by carrying off two prizes. The Young People's group (left) made the best model of the Damoh Hospital and the Intermediate group (right) made the best map of India showing our mission stations.



California Does the Unusual

By BESS PRESTON

WHEN the Christian Endeavorers of the South San Joaquin District of California met at Dinuba—350 strong—for their seventh annual


get-together in February, an unusual amount of interest seemed to center about the word "Damoh." There was naturally a reason for this. The Christian Endeavor societies had been busy for five or six weeks previous to the meeting on a project built around India, and our Damoh Orphanage work. The results of this project were brought to Dinuba where they were placed on exhibition and later judged.

All Junior societies made a miniature Hindu village, showing how the people in the villages of India lived, and to the Junior Society of the Belmont Avenue Christian Church of Fresno went the prize for the best presentation. The Endeavor groups of Tulare proved their ability by carrying off two prizes. The Intermediate group of that church made the best map of India, showing our own mission stations, while the Young People's Society made the best model of the Damoh Hospital and carried away the prize. To the Shelton Adult Christian Endeavor Society of the First Church of Fresno

went the prize for making the best model of the segregation ward at Damoh.

All the money earned in prizes was sent to the United Christian Missionary Society to apply on the quotas of the several societies. The promotional effort for this project was done by Miss Edythe McFarland, the missionary vice-president of Hanford, and Miss Bess Preston of Fresno, the district president of the South San Joaquin district.

The project was successful not only from the standpoint of the many fine pieces of work done by the Endeavor groups but judged by the interest aroused in our missionary work it far exceeded the expectations of its sponsors. A number of societies are now carrying on their mission study classes using as a basis for study *Prem*



ont Avenue Christian Church
over winning first place with
Hindu village

The camera man sneaked up on this little model of the segregation ward of the Damoh Orphanage in India and made it look like the real thing. It was made by the Shelton Christian Endeavor Society of Fresno, California, and won a prize at the Dinuba Midwinter Get-together

The Junior group of the Belmont Avenue Christian Church of Fresno, California, is happy over winning first place with its model of a Hindu village



—Photo by Rideout.

Airplane view of the Capitol, with the Library of Congress in the background

Washington—the Nation's Capital Invites You!

By PAUL MOORE

WASHINGTON—a city of parks and palaces; a city of recreation; a city of art, music and literature; a city of science, culture and broad educational opportunities; a city of religion; a city of government—the Nation's City, invites you to its hearth this fall.

Word has gone out that in October hosts of people called Christians will flock to Washington to a three-in-one convention. To Washingtonians there is some confusion of thought in the use of the words "International" and "World," for Washingtonians think in terms of people rather than territory, and the two words cover in general the same idea. But with three conventions of one people—International, World and Youth—coming to Washington at the same time something is going to be expected of those conventions.

Washington is a convention city, and an ideal one, too. There is perhaps not a week in the year when there is not a convention there, and for weeks at a time there are days when many different groups meet at the same time, and accommodation is at a premium. So it is desirable to plan your trip early, although

only New York, Chicago and Atlantic City exceed Washington's hotel capacity.

The city is accessible. Six great railroad trunk lines connect it with every state and community in the country. In the concourse of its Union Station you can place an army of fifty thousand people at the same time. And from north, south, east and west automobiles come in over beautiful highways. By water, too, you can come over the route of John Smith, explorer and voyageur.

To participate in the first convention of national and world character held in the capital of the United States of America by a great body of men and women whose declaration for a union of God's people was made more than one hundred and twenty years ago, will be an occasion of historic value, something that will be a tradition in every family.

How the Disciples of Christ ever escaped coming to Washington in all these years may perhaps be explained by the fact that the city itself was slow of growth, and our own particular interpretation of the Scriptures made little headway for many years among

a people well-settled in the faiths of their ancestors. Even a hundred years ago Washington's population was only about 20,000. The Episcopalians had a church here in 1795, the Baptists had one in 1803, and the Methodists an organized church in 1810, though meetings were held by all of them earlier. The first meeting of "Christians only" was in 1844, and just six people were present. And when the population had risen to 250,000 there were 198 denominational churches as against our Vermont Avenue Church, the only torchbearer of the plea we advocate! You can stand now at Thomas Circle and see the historic building of that old mother of churches, and with hardly a movement of the eye take in the developing white stateliness of the National City Christian Church from the same spot. The congregation at Vermont Avenue had offspring, and, though the group is not large, it is united in its desire for a great convention of the people called Christians, or Disciples, to bring inspiration to Washington, some of which will pass on to all the world.

Washington is now a world city. Its newspaper men send out on an average about 500,000 words a day, and every civilized country feels the influence. You can visualize this better when I say that 500,000 words would require the space of more than fifty pages

of a metropolitan newspaper. A Washington date-line means something all over the world.

Most of Washington's streets are tree-lined; its public buildings are among the finest in the world, and a three-hundred-million-dollar program of development is under way, much in buildings; historic places are at its very doors; the Gorge of the Potomac and the Great Falls are but a half-hour's street car ride away; the most beautiful city park in America surrounds a zoological garden perhaps without peer anywhere; and Potomac Park, once a morass, which led Thomas Moore, the Irish poet, to write

O'er pond and marsh, through fevers and through fogs,
'Midst bears and yankees, democrats and frogs,
Thy foot shall follow me, thy heart and eyes
With me shall wonder, and with me despise.

is now a "thing of beauty and a joy forever," as you can see looking through the cherry blossoms at the Lincoln Memorial. Here is but the beginning of a great driveway that will connect the Mall, with the capitol at one end and the Lincoln Memorial at the other, across the new bridge now nearing completion, to the Virginia shore and Lee's home, Arlington, historic Alexandria, and Mount Vernon. Think of the history packed within the area of that short drive! Discovery! Revolution! Civil War! World War!—and World Peace!



—Photo by Rideout.

Tomb of George Washington at Mount Vernon

Reduced Rates to Washington Conventions

THE Railroad Passenger Associations in the United States and Canada have granted reduced rates to the International Convention of Disciples of Christ and to the World Convention of Churches of Christ, meeting in Washington, D. C., October 14-23, 1930. The following reductions have been made:

For short limit ticket—fare and one-half for the round trip.

For thirty day limit ticket—fare and three-fifths for the round trip.

Both reduced fares are granted on the round trip identification certificate plan.

The selling dates for the fare and one-half tickets will be October 11-14, and October 17-19, with final return limit October 29, except as follows:

Oklahoma, Texas, Colorado (except Julesburg), and Alberta, Canada—selling dates October 10-13, and October 16-18, final return limit, October 30.

Montana, Southern Idaho, Arizona, British Columbia, Nevada, Northern Idaho, Oregon (except via California), Washington—selling dates October 9-12, and October 15-17, with final return limit November 5, except that the final return limit on tickets purchased on Montana, and Southern Idaho will be October 31.

California—October 8-11, and October 14-16, final return limit November 5.

Oregon (via California), October 7-11, and October 13-15, final return limit November 5.

Selling dates for the fare and three-fifths tickets will be the same as above but the final return limit will be thirty days in addition to date of sale. While the basis of one and three-fifths fare is slightly higher than the one and one-half fare basis, undoubtedly many delegates will desire to avail themselves of

the opportunity of obtaining the much longer limit of thirty days by paying the slight difference in fare. To obtain either reduced rate an identification certificate must be obtained from the undersigned and presented to ticket agent at which time purchaser should indicate to ticket agent which ticket is desired—namely, whether ticket at one and one-half fare with short limit, or ticket at one and three-fifths fare with limit of thirty days from date of sale. Necessary identification certificates will be sent by the undersigned upon receipt of request for same, accompanied by self-addressed stamped envelope. *Delegates must have the certificate to secure the reduced rates.*

H. B. HOLLOWAY,
Transportation Secretary,
International and World Conventions,
Missions Bldg., Indianapolis, Ind.

Pentecost in India

How They Did it in Mungeli

THE Week of Evangelism was observed in Mungeli April 6-12. The results were a challenge to our lack of faith. For weeks we had been preparing the hearts of the people for the task ahead. On April 6 there was a consecration service, after which all were invited to have a part in this evangelistic effort. Cards were passed around and those who were willing to give six hours of their own time during the week to attempt to sell three Gospels and to offer daily prayer for the success of their work, were asked to sign them. The response was wonderful and the high pitch of enthusiasm raised in that meeting lasted throughout the week. The committee was kept busy arranging parties and appointing times and places. Three cars, four portable Victrolas with Indian records, and the magic lantern, all played an important part in the campaign. Every party which went out invariably stayed longer than the time appointed and felt really disappointed if they had to return without having sold every Gospel they had taken. Daily a party of schoolboys in the difficult "teen-age" group, led by Joseph Moody, Jr., scoured the surrounding villages and were in attendance at all the small weekly bazaars near by. These boys sold an amazing number of Gospels—from thirty to sixty every day.

In planning her year's work, Miss Jennie Fleming had, with the records of former years before her, set as an aim for her Mungeli Bible women that they sell seventy Gospels during the year; yet, with all the women working together, frequently more than seventy were sold in one day. During that week those of us who led parties were amazed to see timid little women who had never spoken in public and who had been counted on only to help with the singing and selling of books stand right up in a crowded bazaar and preach to a crowd of villagers! And best of all, every day when we were returning, tired but happy, we heard over and over again: "We must do this every year at Easter time! This is work not just for the Bible women and evangelists, but for every member of the church!"

During this week we saw our more ignorant Christians afire with enthusiasm to sell books—the books which they themselves cannot read but which they know contain the blessed story. An order of two thousand Gospels was received in Mungeli since Christmas, but by Thursday of the Week of Evangelism we began trying to borrow from our neighbors at Bilaspur and elsewhere, for they were almost gone.

No wonder that on last Sunday the new church building fairly rang as men and women, boys and girls sang lustily the new song, "Pentecost has come! Pentecost has come to give new life to our church." We all felt that it was a day

of real victory, looking forward to a still greater day on Easter.

During the Week of Evangelism, thirty-five women gave two hundred and forty-seven hours of their own time, and sold three hundred and thirty-three Gospels. Fifty-five men and boys gave a total of seven hundred and twenty hours and sold nine hundred and twenty-three Gospels. A grand total of nine hundred and sixty-seven hours given by members of the Mungeli congregation and twelve hundred and fifty-six Gospels sold, besides seventy-eight tracts, one Bible and nine New Testaments.

FRANCES WALLER GAMBOE.

Mungeli, India.

The Bilaspur Campaign

THE week before Easter was one to be remembered. It was our evangelistic campaign, when men, women, boys and girls of every class were enlisted to give four hours to witnessing and selling Gospels, and fifteen minutes every day to prayer. The campaign really lasted only three and a half days, for the Easter meetings began Thursday evening. Among the women alone, there were fifty enlisted for work and many more for prayer. There were six groups among the women, one of the teachers, one of nurses and four others among the women. We went out morning, afternoon and night. One group would be taken in the car while another would start out walking. Some gave four hours over and over and did not want to stop. One group went out and spent all day. In one morning a group sold sixty-seven Gospels. One woman seventy years old gave her time and witnessed in a wonderful way. During the three and a half days the women sold 413 Gospels and fifteen *bhajan* (song) books. Certainly the Spirit was working. A day or two later my attention was called as I passed a group of men in town. I heard the name "Yisu Massih." One man was reading to the others one of these Gospels.

During the month one of the Bible women sold eighty books, sixty-six of which were Gospels.

The last week in the month was our Bible Women's Institute. Four Missions of this area came into Bilaspur for this Institute. We had seventy-eight Bible women and thirteen missionaries registered. Dr. Ada McNeil Gordon gave us some very fine lectures and we felt that much was gained through the meetings.

During March we had three women's meetings for non-Christians. One of these was in our Community House. Even though there happened to be another event in the neighborhood the same day we had about fifty women present. The other two meetings were in non-Christian homes. They were smaller, partly because of lack of room. There were about eight or ten present in each

place. In one home a *khana* had been prepared for us and we had to eat before leaving. The meetings have meant much in friendliness and good will.

The World's Day of Prayer for women was observed on Friday, March 7. Special effort was made that this should be a big day for all classes of Christian women. Our regular women's meetings are held in the little chapel but this was to be a very special meeting held in the church. We felt that our aims were reached to a very great extent, for there were women there from every class, from the hospital, the school, the Christian *para* and different parts of town. There were teachers, coworkers, nurses, missionaries, servants, housewives and every class represented—about two hundred present. It was a very impressive service.

The women of the church are awake to Pentecost and its aims and we hope it is only beginning. The attendance at the church services has been much better. In voluntary service among the women, the teachers of the Burgess Memorial School have been most wide-awake. They have been going out to nearby places and holding Sunday schools and they have chosen one nearby village in which they are doing social service work. When they first went to this village they found everyone there had itch. First they started to cure them of this and to clean up the village. Now there is no one in that village with itch. They have organized a Christian Endeavor for the girls in the Boarding School. Besides this they are trying to help others get the spirit of Pentecost. They themselves are taking turns helping so that the cooks in the Boarding School may attend the communion service. Some of them had never had a chance before to attend this most important service of the church.

ETHEL SHREVE.

Bilaspur, India.

Growing Friendliness in India

FROM the beginning of the Pentecost Program here in Damoh, India, emphasis has been placed on prayer. Prayer meetings on the cottage prayer-meeting plan have been held in four sections of Damoh where Christians live. They are held on different nights so that it is possible to attend all four prayer meetings each week. Most of the women in some sections attend the meeting regularly, and they attend meetings in other parts of the city when my car is available.

The first active Pentecost work among the women here was done by the evangelists. Later, four committees of women were chosen. They began by visiting their neighbors, then exchanged and went to other parts of the city where Christian women live. Thus each committee visited each woman at least one time. As the

Christian community here is rather large several weeks were required.

The meaning of the special celebration was explained to those who did not understand and the aims were emphasized. The women were encouraged to attend Sunday school, church services and prayer meetings and to have family prayers, as well as to make more use of opportunities to tell non-Christians about Christ. Some of the women have done volunteer evangelistic work with the Bible women in villages. A Christian who is not employed by the Mission remarked: "We like this spirit of growing friendliness. We like to have the people come to visit us." Among the sixteen members of the four committees only two Indian women and four missionaries are employed by the Mission.

Parmi bai voluntarily asked for books to sell and sold about fifty, most of them Bible stories. Mrs. Nathan was the leader of the Universal Day of Prayer pro-

gram on March 9. Seven women helped in the service. It was very inspirational and helpful and well attended. The service was held at the time of the regular Sunday service instead of on Friday.

A meeting of Christian women was called at the beginning of the special week of evangelism to plan definite work for those who cared to volunteer. Mrs. Rice led the meeting and gave an inspirational talk encouraging the women to attempt some special work and to continue special forms of service and evangelism after the end of the week. She suggested some definite work such as evangelistic work by the women teachers in the homes of their pupils, women working with Bible women, work in sections of the city where teacher-preacher schools are located and evangelistic work in villages, and that the four committees work among non-Christians instead of Christians during the week. She suggested the theme of the teaching for the week be Christ's honor, love and

sympathy for women, that he does not consider them inferior. A Bible story was told as an example. Eighteen women, of whom twelve are not employed by the Mission, volunteered for special evangelistic work. Ten of these worked with Bible women, four went with Mrs. Rice to villages, and three teachers went with Mrs. Livengood to the homes of their non-Christian pupils. Mrs. Livengood made it possible for an evangelistic team to show magic lantern pictures one evening by driving the car. She also played the phonograph and helped in selling Gospels. No doubt other Christian women, in addition to the eighteen and the Bible women, did some enthusiastic witnessing for Christ.

Of the forty-seven Christians who sold Gospels during the week of evangelism, twenty-four were women and girls. A total of 710 Gospels were sold.

ANN MULLIN.

Damoh, India.

The Signs of the Times in Batang

By K. LOUISE H. DUNCAN



—M. H. Duncan.

Showing fifty-six orphans in the Batang Orphanage. Mrs. M. H. Duncan, who has charge of this work is shown at the left. The old man, eighty years old, is a pensioner and the mature woman at the right the orphanage mother. Several of the older girls have been married to officials in Batang. The girls are desired because they are educated and of finer moral standards

OUR annual report shows that over 24,000 treatments were given in our hospital and dispensary last year here in Batang, the largest number in any year since the mission was established, while the medical receipts were also greater than ever before. This shows that the people do not fear the missionary as they did at one time and that they recognize that he can and will help them in times of illness.

While the mission school has not as large an enrollment as in some other years, its educational standards are higher than ever before, because we have two high school graduates as teachers. Four of the

six teachers are Christians and the other two attend church regularly. Many of our former students are now down in lower China and when they return to their homes they will be leaders in the military and civil matters of this frontier.

During the past six months four from our orphanage have married and we hope what they have learned in the school and church may show itself in the kind of homes they establish. Our hope of the future lies in the kind of homes founded by our Christians.

Our church has a membership of seventy-five. Eleven were baptized last year. These include Chinese, Tibetan and

Sino-Tibetan. Most of them are young people. The church has recently elected a church board consisting of four elders, four deacons and four deaconesses. This board has taken up the matter of the pastor's salary and collected pledges from every church member possible. The deaconesses met and planned for an observance of the World Day of Prayer.

The condition of the country has prevented itineration, although one of the missionaries preached eighty-nine times in six villages near Batang. Another thing that gives us encouragement is that a young man has volunteered to become an evangelist. Thus it is with hope renewed that we begin our new year's work among the people here on the "roof of the world."

Sowing in Good Soil

LAST week we were in Maricao, a barrio of Vega Alta. It is about an hour-and-a-half trip by horseback. There are low, picturesque hills everywhere but no high mountains. This is not a coffee region and so is not in as much distress as some other places. There are more small landowners, hence a more permanent population. Services have been held here more or less regularly for three years. The meetings were held in a long shed covered with palm bark. Rude benches were brought from the homes, lanterns gave the light and the little organ which we took helped guide the hymns. There were from 100 to 125 each night—such good-faced people and manifesting great interest. For miles about there is nothing in the way of religion being presented to the people except our services. There were twenty-two baptisms and sixty-five others manifested their desire to become Christians and are receiving further instructions before being baptized. Several whole families are included in the number.

MAYME S. CARPENTER.

Ciales, Porto Rico.

A Fire That a Shower Defied

By ROSE WRIGHT

ABOUT eighteen years ago one whose motto was "Others" said to himself: "Behold, in the vicinity of Dallas, Texas, are hundreds of Negro people who need a fuller Christian life. There must be a school in which their young people may be trained for Christian leadership!"

Not long after, in a beautiful spot near Hawkins, in the heart of Texas, trees began to fall, and where they had grown appeared a little one-room cabin. From a hole in the ground an old-fashioned oaken bucket on a pulley began to draw forth refreshing water. Destined to refresh many lips it was, for it remained the sole source of water supply many years.

Finally came life, laughter, and song—radiant, hopeful, enthusiastic young life in search of knowledge. And as it found that for which it sought it began to sing:

You can take me away from Jarvis
But you can't take Jarvis from me.
You can send me away to the end of the world

But my Jarvis will follow me.
We work hard for a thorough education
So we may be of some use to the nation.
We still eat our rice
Now take our advice
And come down to Jarvis
Where everything's nice.
We are blessed with a wonderful Prexie
Who's a real kind father to all.
He's here and there and everywhere
He'll answer to the needed call.
Meet me where you will as you go from hence

Jarvis ways you'll always find in evidence.
You can take me away from Jarvis,
But you can't take Jarvis from me.

Jarvis? Yes, because Major and Mrs. J. J. Jarvis made this Negro school possible. Prexie? Indeed, President J. N. Ervin, a most gracious and able man who answered the call to preside over the institution that was to bring many blessings to his people. It has not been easy, there were many problems, many difficulties that seemed insurmountable; but President and Mrs. Ervin gave their very lives in the service of this institution. More buildings began to appear, gradually—white frame ones they were—sixteen of them, built with one exception by the hands of the boys who had been singing that song—hands that took from their own sawmill the boards with which to build.

Then in the fall of 1923 misfortune occurred. The entire academic building, erected by hopeful, youthful vision, was razed to the ground by fire. An up-to-date water system had come to the aid of the old oaken bucket, yet it was not constructed to combat fire; and the building—library and all—was consumed. What is a school without a library? Two years without one, and still the teachers labored on, using their own books and

such as were given them. Finally the State of Texas said:

"You must have the necessary books on your shelves in 1930. Without them you cannot be accredited longer."

What was to be done? A thousand books! Where? How? There was no fund available. The United Society could not spare such a large sum from its budget. Then someone said, "The Guilds! They will send books." The appeal was made, and responses like these began to come from the Young Women's Missionary Guilds:

"We have purchased the books as per your letter and will forward them to Jarvis within the next two or three days. Even though our group is small we always try to do our part in helping further the work wherever we can. We sent a box to Miss Stober in Africa about two weeks ago and have also raised the money for the books in addition to our regular missionary giving."

"I am today sending all the books you asked our Guild to send to Jarvis with the exception of one which we were unable to secure. We gave a Valentine Waffle Supper to raise the money."

"The Missionary Guild of the First Christian Church, Boonoke, is forwarding a check to you for \$11.55 asking that you send to Jarvis Christian College the books outlined in your letter."

"Just a few lines to inform you that the Guild of Third Christian Church, Topeka, will send their apportionment of books in full to Jarvis. It has been a privilege and also an opportunity to serve Jarvis in this way."

"We have not yet celebrated our first birthday, but perhaps we can do something for Jarvis."

"I am writing for information regarding the library of Jarvis Christian College. Our society meets the 7th of this month and I would like to present the matter at that meeting so I am sending this letter by air mail and also putting an air mail stamp on my return envelope. Any help that you can give will be very much appreciated."

"We realize that our regular giving program should come first, but we are so glad to have a little part in this Book Shower."

"Our Missionary Guild has mailed a check of eight dollars to President Ervin. We were unable to secure the entire amount suggested to us, but were greatly pleased to be able to have a small part in this undertaking."

"Our girls had a paper sale and made money enough to enable us to do this little bit for Jarvis and our whole society wishes them success in having their library replenished."

"The Young Women's Missionary Guild of Central Christian Church is sending all the books which you suggested to us and some others that we know will be accept-

able to the library of Jarvis College. Several of us are teachers and we are giving textbooks on the subjects you suggested as being taught at Jarvis."

Nearly a hundred such letters as these on file! And on the shelves of Jarvis 700 books! This represents about \$1500.00 and all over and above the regular giving of the Guilds! We know that they will keep responding until the goal of 1,000 books is reached. Individuals and other missionary organizations have read of the need and have asked to share. The missionary organizations department of the United Christian Missionary Society has been, and will continue to be, glad to answer any inquiries about the needed books.

"He who gives a book touches the springs of life—plays upon the keys of an organ whose notes will sound perhaps in other lands and in other countries."

"Books carry the seed of life. Scatter them widely in the hope of harvest. Plant them one by one in the most fertile soil you can find." What can be more fertile soil than the shelves of a school library where young people go every day to reap not facts, but life itself!

Putting Teaching Into the Laboratory

BECAUSE many adult workers in church schools have been inquiring as to where and how they might receive better training for their work with children during the summer months, the United Christian Missionary Society is sponsoring in July a Laboratory Training School. The school will be one in which workers can observe work actually carried on with children and have some part in practice and guidance. The Downey Avenue Christian Church, Indianapolis, is to be the experiment station, its leaders having given consent for the use of the church, the equipment and its children.

The school is under the promotional direction of Miss Florence Carmichael, superintendent of children's work in the department of religious education of the United Society. The educational supervisor is Miss Hazel Lewis of the Christian Board of Publication in St. Louis and Miss Grace McGavran, Miss Dee Yoho and Miss Nora Darnall of the United Society will serve on the faculty. Beginning on July 14 and closing on July 26, it will be a twelve-day Laboratory Training School as far as the adults are concerned but a Vacation Church School for the children. By doing the required amount of study and preparation each day, every student will find it possible to obtain at least two standard teacher training credits.

Any teacher or officer now working with Beginner, Primary or Junior children is welcome to attend. For further information write Miss Florence Carmichael, Missions Building, Indianapolis.

Alpha of Bethany Circle

A Fellowship of University Women

HERE is an organization at the University of Illinois, Urbana, Illinois, which maintains a home on the campus for student women who are members of the Christian church, or who show a preference for that church during their college days. This organization is Bethany Circle, a group of recognized standing. The organization, although it has closed membership, extends a friendly welcome to all Christian women and maintains a friendly relationship with other women and other organizations.

The activities of Bethany Circle women are very similar to those of any sorority members, or members of organized groups on the campus, in that they go out for athletics, support the ideals and activities of the Young Women's Christian Association, participate in Women's League activities, attend social and educational functions, cooperate with societies of professional and educational interest, entertain with teas and parties, have rushing programs, and in full, progress throughout the year, accomplishing many things and, yet, having a thoroughly enjoyable time. The activities one will participate in are mainly elective and may be chosen according to time limitations and personal interests.

In addition to these optional and varied activities, Bethany Circle women are customarily called upon to assume responsibility in the form of leadership in various phases of activity at the University Place Christian Church, Champaign, Illinois. In this latter capacity they may be called upon to serve as representatives on the Young People's Cabinet, directors of young people's meetings and social events, members of the church choir, members of the quartette, members of the orchestra, directors of plays, pageants or stunt shows, members of various committees, directors of the student luncheons, or they may be called upon to take active parts in several divisions of the student's church activities. From this one may ascertain that Bethany Circle may well be considered one of the principal supporting factors which actively aims toward the advancement and perpetuation of student activities within the church.

The house is maintained in a manner similar to the operation and management of any organized house. The funds for house operation and maintenance are derived from nominal charges for board and room of students (preferably Bethany Circle members), gifts and donations, dues from members not living in the house, and the remaining necessary funds are usually contributed by the active Circle, which differs from usual procedures in house operation and maintenance. There is at all times, a hired chaperone or house mother, who looks after the welfare of the girls, who chaperones at social events held at the house, and who directs and manages



"The Spirit of the Future"

Last scene in "God's Quest for Man," staged by the student group at University Place Church, Champaign, Illinois. The pastor, Dr. Stephen E. Fisher, is seen in the foreground

the domestic personnel of the house. She will be your mother and friend at all times, and you may secure her help and advice at your every request.

Not only does such an organized house furnish adequate board and room, but it also provides a homelike background and atmosphere which makes for peace and contentment, an atmosphere conducive to fine living and good college work. It not only makes for companionship, but also makes for lasting friendships, lends well to cooperation and teamwork among members, and throws one into association with others of varied ideas, personality and talents, all of which aid in broadening one's mind, if viewed from an educational standpoint. It also adds to one's

social experience which is an asset, and the niceties of etiquette become a part of one's daily life, guided as we are, by conventional formality. "To be or not to be" is only a mortal question, but to do, and how to do, is society's slogan of convention. In addition to the companionships which naturally result, all may be united in their activities toward the same aim and of one religious segregation, as compared to divided interests and antagonistic relationships. Such a home and warmth of friendships is ever welcome to a new and lonesome student among the student crowd, and once one realizes how much such a home means to them, they will give thanks that they knew where to turn for friendships when they were newly launched upon their college career.

Ministering to the Sick

LAST month was a busy one here in Batang with 2,579 treatments in the dispensary and hospital. The local army returned with its sick and wounded and the Chinese army arrived from Tasienu. Both brought relapsing fever. The army which left Tasienu with 500 men had lost more than 10 per cent of its troops by disease and the effects of exposure upon the mountain passes. Clad in straw sandals, thin uniforms and cotton coats they had entered this snowbound country in the dead of winter and it exacted a terrible toll of lives and an additional tax of fingers and toes, of hands and feet. Fully one-fourth of the survivors have come to the hospital and dispensary for treatment. Six of the men died after reaching the hospital.

Accompanying them on the road was a native doctor possessed of a little modern training and a small amount of medicines which he was reported to value so highly as to refrain from using upon the unfortunate victims of the merciless wind and snow because he thought the drugs would be much needed later in this wild country to which they were coming!

Shaum Chu, one of our two young medical assistants, accompanied the local forces upon their three months' campaign against outside tribesmen. In relieving the suffering of sick and wounded he gained some valuable experience and we were pleased to learn when he returned that he had been permitted to fulfill our request that he be allowed to treat the enemy sick and wounded, also.

NORTON H. BARE, M.D.

Batang, West China.

Honoring Mother and Teachers

By HOWARD T. HOLROYD



—Howard T. Holroyd.

A group of teachers, including S. S. McWilliams and Howard Holroyd, of Colegio Ingles, San Luis Potosi, Mexico

TWO very beautiful and significant programs have been presented recently in Colegio Ingles.

The first was the celebration of Mother's Day by the children of the primary grades. In Mexico, May 10th is the official date set apart for the celebration of this event in the schools. As the date fell on Saturday this year we held the program on Saturday morning. We have no auditorium or assembly room large enough to accommodate all the pupils so it was necessary to arrange the patio of the school as an auditorium. The day was beautiful and by beginning the program at nine o'clock we were able to finish before the sun began to shine directly into the patio. The children were seated according to grades, under the cloisters surrounding the patio, while the visiting guests and mothers were seated in the open patio. Each grade, under the direction of its teacher, had arranged sev-

eral numbers in honor of their mothers. The program as a whole consisted of recitations, choruses, dialogues, tableaux and drills, all with the central theme of "Mother." Then the program was brought to a close by the presentation of the gifts which the children had made for their mothers in their handwork classes. These gifts varied from beautiful embroidered handkerchiefs to magazine racks and beautiful models made of plaster of Paris. Naturally the mothers were more thrilled over them than if they had been made by great artists. It was good to see the real devotion shown the mothers in a land where womanhood is not revered very highly.

The other event was the reception given by the Mother's Club of the school in honor of the teachers on Teacher's Day, May 15th. The *salon de actas* of the school was beautifully decorated for the event, and a large group of the Mother's

Club was present to welcome and entertain the teachers of the school. It was a charmingly simple reception, one which brought the teachers and parents together for a social good time. The Club presented each teacher with a beautifully printed card bearing an expression of their appreciation and gratitude for the place the teacher was filling in the lives of their children. The event was further enhanced by the presence of the official Municipal Band of thirty-five pieces, which furnished the music for the program.

A Side Light on Porto Rico

By Mayme S. Carpenter

DURING Easter week we were four days in Fronton. This is where Estaban Hernandez is pastor. Fronton is south and west of Ciales. It is about an hour and a half on horseback for Mr. Carpenter, but when I go it is a two-hour ride. The road is better than in the mountains of the Bayamon district. Although it is a climb it is a gradual one. We took our blankets, mosquito nets and the folding organ. There was a little empty house near the church where our cots were placed. While there were no mosquitos, we used our nets anyway, as there seemed to be so many insects of different kinds.

While this community may have suffered less than some from the hurricane, there is so much poverty it makes one feel depressed. Here is one case that haunts me. The woman is one of our church members, a good-looking woman, perfectly white, with large expressive dark eyes. She is the mother of eight children and her mother lives with them. The husband works for a Spaniard who has a large coffee plantation (or did have before the storm). He received forty-five cents a day and works from sunrise until night. The forty-five cents he does not get in money, but as credit for provisions in his landlord's store. The woman told us that she could buy as much for twenty-five cents in any other store as they receive for forty-five cents there. The day before she was sick and urged her husband to ask for ten cents in money of the wage to send for some medicine, but it was not granted.

I inquired if the landlord did not allow them to plant some vegetables to help with their living. She took us outside of the tiny house, which was built on the neighborhood road and showed us how closely the barbed wire enclosed them on three sides—just enough room for a few flowering plants. I fear that under similar circumstances I should not have courage to be interested in flowers. This woman was at the early prayer meeting each morning. She was neat and clean but her clothing had dozens of patches. Eleven persons to have food from this below par credit of forty-five cents with no hope for anything for clothing, medicine or an emergency!

There were thirteen baptisms at Fronton on Easter Sunday, a number of confessions and three weddings.



—Howard T. Holroyd.

High School Department, Colegio Ingles, San Luis Potosi, Mexico

Representing 166 Years of Service

In Our Home Missions Schools

Hazel Green Academy

THIS year Hazel Green Academy, Hazel Green, Kentucky, held its fiftieth commencement exercises, the baccalaureate sermon being delivered by Gabriel Banks, a former student of Hazel Green Academy. Mr. Banks is a graduate of Yale University, spent several years in missionary work in India and is now pastor of the First Christian Church, Marysville, Kentucky. Entertainments were given on three different evenings and every student enrolled had some part in the exercises. The commencement address was delivered by Dr. Arthur Braden, the new president of Transylvania College and College of the Bible. Every one of the twelve graduates plans to go to college and it is predicted by teachers and friends that if the high moral and scholarship average of this class is maintained throughout the college course, the brotherhood of Disciples of Christ and society at large will be wonderfully benefited by the service these boys and girls will be able to render. Many out-of-town friends attended the commencement exercises.

Jarvis Christian College

THE Seventeenth Commencement exercises of Jarvis Christian College, Hawkins, Texas, closed with one of the largest classes in the history of the institution receiving diplomas and certificates for teaching in the state.

During commencement week, the local trustee board of the school convened on the campus; the alumni association of the institution had its initial meeting, and a colorful May Day program was sponsored by the Y. M. C. A. and Y. W. C. A.

Thomas B. Frost, Edwards, Mississippi, founder of the institution, gave the annual

sermon. E. W. Martin, pastor of the Oak Lawn Christian Church, Dallas, Texas, and a member of the local trustee board, delivered the baccalaureate sermon. The Junior High School exercises took place Monday evening with Mrs. Bessie Hart, secretary of boys and girl's work of Texas as the speaker.

On Tuesday morning the activities sponsored by the Y organizations included a parade of beautiful, decorated floats and crowning of the May Queen. The honor went to Miss Mary Randall of Hawkins.

Plans were made for beautifying the campus and for general improvements which are much needed, such as painting the buildings, building streets and roads through the campus and numerous other improvements.

Maynard Jackson, associate pastor of the New Hope Baptist Church, Dallas, Texas, was the main speaker at the commencement exercises.

During the commencement season, certificates were awarded to twenty-eight promotional students and nine high school graduates, and diplomas to twelve college students, together with their Texas certificates to teach. President Erwin feels happy over a very successful year.

Piedmont Christian Institute

THE graduating class of Piedmont Christian Institute, our school for Negroes at Martinsville, Virginia, consisted of five young men and six young women—one of the largest classes in the Institute's history of thirty years. The speaker of the occasion was Dr. Vernon Johns, president of the Virginia Seminary and College at Lynchburg, Virginia.

During the rendering of the Class Day program everyone manifested the keenest interest in two announcements the principal took occasion to make. The one was

that the shirt worn by a certain male member of the class was made by that member himself, under the supervision of the Institute sewing-teacher; and the other consisted of the reading of a recent letter from the supervisor of Secondary Education for Virginia, bearing the good news that Piedmont Christian Institute has been placed on the list of qualified Private Secondary Schools of the State for the year 1929-30, and that the graduates of this year are eligible to college admittance without condition.

As her next step now, the Institute naturally and logically looks forward to the inauguration of at least a Junior College course in the early future, and it accredited.

Southern Christian Institute

CHARLES DARSIE of the U. C. M. S. delivered the baccalaureate sermon at Southern Christian Institute, Edwards, Mississippi. David H. Griffin of Meridian delivered the class address. Fourteen finished the Junior Academy, twelve the Senior Academy and two the Junior College.

Conditions are very favorable for a greatly increased attendance the coming session in the fall.

The following week the Young People's Conference convened. This was a very happy group.

Livingston Academy

LIVINGSTON ACADEMY has just finished the most successful year in its history. Dr. George N. Mayhew of the School of Religion of Vanderbilt University, was the commencement speaker. The enrollment for the year was 211, the largest in the history of the school, and there were twenty-four members in the graduating class.



Students in Livingston Academy, Livingston, Tennessee, 1930

Speaking of Books

Alexander Campbell

MR. SMITH has given us in story form the great body of traditions concerning our Movement which were current and much discussed during the last third of the nineteenth century. It is a very valuable book for Disciples to read. Up to the time of the Civil War, Mr. Campbell was the unchallenged leader of the people known as the Disciples of Christ. By his personal influence they were kept united even in the face of the slavery question, which divided the other large Protestant bodies of America. Since Mr. Campbell's death there has been no leader who was universally recognized, although two outstanding men, Isaac Errett and Archibald McLean have commanded large influence. Disciple tradition has boasted that we are not a denomination, but a *Movement*. Thoughtful persons within and without our ranks are often perplexed as to the direction in which the *Movement* is moving. We seem badly scattered. It would be a very helpful thing if great numbers of our membership would read and ponder over the history of our beginnings as a people with a view to arriving at clearer conceptions of our place and responsibility in American Protestantism.

Mr. Smith is neither a philosopher nor a sociologist. It is not likely that he has spoken the final word in relating the story of our Movement. He is not a thorough-going historian, often omitting sources, dates and places which the reader would like to know. But he has told a fascinating story from the standpoint of our third Disciple generation. The author's ten years of service as secretary of the American Christian Missionary Society made him thoroughly acquainted with the ideals and aspirations of our brotherhood. He has reflected and preserved this wealth of tradition.

The work is prefaced by a well-written introduction from the pen of President Cloyd Goodnight of Bethany College. It is well printed and handsomely bound in buckram, making it a credit to any library. The work should be circulated in our churches and will add much to our unity by such circulation.

—CHARLES DARSIE.

A Book for Young People

SO YOUTH MAY KNOW, by Roy E. Dickerson, is a frank statement of facts which youth *should* know and an honest answering of some of the perplexing questions concerning sex and its relation to life. The author, who is director of activities of the Grand Council of the Order of De Molay, has succeeded in producing a book which all thinking parents should read—that they may know the writer's attitude—and then see that their sons have its inspiration. Mr. Dickerson states that it has grown out of his experience with young men in their older teens and early twenties though it may appeal to

a somewhat younger group. It is intended primarily for boys and yet any mother might well give it into the hands of her daughter. The reader finds little time spent on the physical aspects of sex, but discovers the problems of clean thinking, self-control, boy and girl friendships and home-making met practically and inspirationally. One ideal is upheld throughout—submergence of self for the good of others. All questions are met with such frankness and reverence that "whispering curiosity" is destroyed and man is seen endowed by the Creator with impulses which may be used for the good or ill of the Human Race. It is a book which will help the young man to find and steer a straight course in the midst of the mounting waves of modern light thinking, careless living and promiscuous relationships. Not to be passed over lightly is the Foreword—written by Percy R. Hayward, director of young people's work of the International Council of Religious Education. "To the youth who is about to read this book"—a picture which prepares the mind and heart for what is to follow.

Are we interested in knowing who endorses such a book? Among others consider the following: Dr. Daniel A. Poling, Frank D. Getty, F. H. Cheley.

It is a book destined perhaps to startle a few of the older minds in its presentation but a book to inspire youth and its leaders to clearer thinking, cleaner living and higher ideals.

—BEATRICE R. CRAIN.

Indiana's Heritage

THERE is a revival of interest in history and biography evident on every hand. Many excellent books are coming from the press these days which have to do with some phase of history or biography of some individual who has stamped his personality and influence indelibly upon not only his own generation but also those which have come after him.

Books Reviewed in This Issue

ALEXANDER CAMPBELL, by Benjamin Lyon Smith. Bethany Press, St. Louis. \$2.50.

SO YOUTH MAY KNOW, by Roy E. Dickerson. Association Press, New York. \$2.00.

DISCIPLES OF CHRIST IN INDIANA, by C. W. Cauble. Bobbs-Merrill Publishing Company, Indianapolis \$2.50.

GEISTER GAMES, by Edna Geister. Richard R. Smith, Inc., New York \$1.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

In keeping with this new interest in history and biography, another volume has just come from the press entitled *Disciples of Christ in Indiana*, with the subtitle, *Achievements of a Century*, by Commodore Wesley Cauble. The author needs no introduction to Disciples anywhere, as he is widely known as the former secretary of the Indiana Christian Missionary Association and now as a popular church dedicator.

This new volume possesses genuine merit. It is singularly free from preaching or philosophizing by the author, which usually characterizes and greatly detracts from volumes of this sort. Mr. Cauble has wisely confined himself to a simple statement of the historic facts. He has relied upon documentary evidences for all the important assertions which he makes and the volume contains valuable quotations from documents and records, many of which Mr. Cauble has discovered and brought to light. The chapters are, for the most part, happily worded and arranged in logical order so that the book has value also as a reference volume.

This book is superior to most productions of its kind and we can recommend it most heartily to anyone who wishes to become informed regarding the history and progress of Disciples in Indiana during the past hundred years; and not only so, but the volume constitutes a worthy contribution to the general history of that religious body known as Disciples of Christ.

—H. O. PRITCHARD.

Geister Games

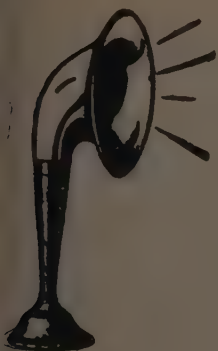
GEISTER GAMES is the name of a new book by Miss Edna Geister. It is a delightful addition to the splendid array of books in the field of play and recreation which Miss Geister has produced.

The book contains a complete set of party plans and programs for every possible occasion and need. Each game is capable of numerous adaptations. Out of twelve years of experience, Miss Geister has selected those games which have always been the most fun. Before every kind of gathering she has been called upon to do one of the most difficult things—show people how to have a good time. She has always succeeded.

In this new book she shows, by principle and practice, how to make the party a success. If the Joneses are coming over tonight; if you have a dinner party; if your club is having a ladies' night; or if you are faced with any sort of entertainment emergency, you cannot fail to be eternally grateful to Miss Edna Geister, both for her earlier books and for this new collection of games, stunts, charades, hints and programs for the entertainment and amusement of your guests.

—CYNTHIA PEARL MAUS.

Station UCMS Broadcasting



THREE new missionaries received appointment for foreign service at the June meeting of the executive committee. Miss Adaline Bucher goes to China as secretarial assistant in the mission office in Nan-

Mrs. A. R. Strang, a member of the executive committee, is proving a popular speaker on missionary work. She was the guest speaker at the New York state convention this spring, speaking on "The Present-Day Challenge of Worldwide Missions to Christian Women." In August, Mrs. Strang will teach the course on "Methods" at the Home Missions Institute at Lake Chataqua.

Among recent visitors to headquarters were Mr. and Mrs. Kenneth Potee and their three growing children. They have spent the last two years in Yale where Mr. Potee received his B.D. degree this spring. They return to India in September. Other missionary visitors included Lewis A. Hurt and E. A. Johnston of Africa.



Mrs. Alda R. Teachout

Mrs. Teachout was elected a secretary of the United Society and head of the missionary organizations department at the June meeting of the executive committee. (See page 5.)

The many friends of President Stephen J. Corey will be interested to hear that his son, Stephen Maxwell, who has been assistant professor in the department of education at the University of Illinois, Champaign, received his Ph.D. from that institution in June. Dr. Corey has been called to DePauw University, Greencastle, Indiana, as associate professor in the department of education and psychology, with special responsibility for the chair of psychology. He enters upon his duties September 1.

It was arranged by the department of home missions that Mr. Unoura, our pastor of Japanese work in Los Angeles, California, should visit the Japanese field in Colorado for ten days in May. Mr. Unoura spent the ten days in calling and holding meetings and presenting the gospel to groups and through per-

sonal contact. Miss Clara Crosno reports that during that time they had 13 meetings with the Japanese, with a total number of 419 present, and made 57 calls. The Japanese people have spoken with appreciation of Mr. Unoura's fine messages and were greatly delighted with the friendly visits which he made in their homes. Miss Crosno reports, too, that the Japanese Christians scattered throughout this area were greatly strengthened in faith and zeal.

The United Society is again honored in having another of its workers chosen for a challenging piece of work. The World's Sunday School Association has requested the release of Edgar Lloyd Smith, superintendent of religious education in California, on half salary for one year, in order that he may go to China to aid in the establishment of a united nation-wide interdenominational program of religious education for the churches of that country. The request presents an opportunity to Mr. Smith personally, and ultimately will bring a great impetus and contribution to our work in California to which he will return.

Three states, Texas, Missouri, and Kentucky, held World Fellowship Meets for the young people of the Circles and Triangles in April and May. The attendance was larger than in former years. The interest and enthusiasm of the young people and State Boards assure the future plans for the Meets.

At the last International Convention, a new class of contributors was inaugurated in Christian Women's Biennial Memberships. Since the beginning of this year, this plan of giving to the work has been actively promoted. To date, 40 charter memberships have been enrolled and steady increase is expected.

A check for \$80 has been sent from the conference budget to C. Manly Morton, Porto Rico, for the purpose of establishing the first Young People's Conference there.

A recent letter brings the resignation of Miss Mary Sheldrake, superintendent of religious education in the eastern region, to take effect September 1. Miss Sheldrake has considered severing her connection with the society a number of times, feeling that the salary and budget and her general health do not make it possible for her to continue. These factors lead her to present her resignation following the close of the conference season. Miss Sheldrake has made a lasting contribution to the work of the eastern area and her resignation is accepted with regret.

One of the biggest opportunities in America for missionary work is among the Mexicans. The home department is anxious to do a larger work among them and as a move in this direction is planning to have E. T. Cornelius, who has been in charge of our Mexican Christian Institute in San Antonio, Texas, do larger field work, enabling him to visit more centers and oversee the work in a more effective way than is possible at present. To help care for the work at San Antonio, Mr. Paul Andress of New York has been called. He has had special training and possesses unusual ability. He is a graduate of Hiram, took work in Oberlin Graduate School of Theology, and was director of Italian young people's work in Cleveland. He has had special training in religious education, and attended Union Theological Seminary for three years. He has done a great deal of camp work and has had experience with boys' clubs.

The department of religious education has received the resignation of Miss Marion Royce as superintendent of religious education for the churches and church schools of Canada. Miss Royce has recently been honored with an invitation from the National Girls' Work Board of Canada to become a secretary of that Board. The department feels keenly the loss of the services of Miss Royce in our Canadian churches and church schools, but rejoices in this honor which has been so well earned and which she is peculiarly fitted to accept. Miss Royce has rendered conspicuous service during the period of her connection with the society under the direction of the All-Canada Committee.

Commencement Activities in Our Colleges



Faculty and student body Bible College, Phillips University, Enid, Oklahoma

Faculty seated in chairs, reading left to right: Ralph W. Nelson, Claude C. Taylor, Dean Frank H. Marshall, President I. N. McCash, Harry D. Smith, Wilfred E. Powell, Stephen J. Inland

Phillips University

THE closing exercises of Phillips University featured the usual events, such as recitals by graduates in music, and a play, "A Midsummer Night's Dream" staged in the well-lighted stadium, under the direction of Professor Earl W. Oberg of the school of expression. The Phillips band, now one of the best in the State of Oklahoma, also gave a concert.

The baccalaureate sermon was given in the convention hall by Dr. Harry Ice, of Bartlesville, Sunday afternoon, May 25. All of the leading Protestant churches of Enid adjourned and attended the meeting.

The commencement address was delivered by the Hon. Frank Buttram, of Oklahoma City, chairman of board of regents of the University of Oklahoma, and prominent in our national councils. Four certificates were awarded and 102 degrees, 51 of which were from the College of the Bible, including 19 A.M.'s and 8 B.D.'s. Two of the young ladies receiving the degree A.B. are Misses Shizu and Hanna Kawai, daughters of Teizo Kawai. They will sail soon for Japan, where they will serve as teachers.

Following the conferring of degrees upon the graduates, President I. N. McCash announced as a surprise feature the honorary degree of Doctor of Divinity to be conferred upon Dean Frank H. Marshall of the College of the Bible, "as a recognition of his individual service to Phillips University." Dean Marshall has been associated with the institution from the very beginning.

The past year has been a very successful one for Phillips University, and the Bible College has closed the very best year of its history. President McCash has succeeded in assembling a group of scholars for its faculty who exert wide influence in the middle Southwest, with the result that an ever increasing body of ministerial students is enrolled in Phillips University.

The estate of Miss Alice See, who died last year, has given to Phillips University \$2,000. Miss See was librarian of the university for twelve years, and the gift will be used in the library as a memorial.

A good friend of Phillips University has recently given the College of the Bible \$10,000, the interest of which is to be used for scholarships for worthy young men preparing for the ministry.

The awarding of the Pulitzer prize for the best biography of the year to Marquis James for his book, entitled *The Raven*, a life story of Sam Houston, is of signal honor to Phillips University as Mr. James attended that university.

Drake University

Judge Florence E. Allen of Cleveland, Ohio, the only feminine supreme court justice in the United States, delivered the annual commencement address at Drake University, Monday, June 9. Judge Allen is a well-known figure in America today. Since 1923 she has been serving as justice of the supreme court of the State of Ohio. Previous to this she was assistant county prosecutor and judge of the court of common pleas in Cuyahoga County, Ohio. Miss Allen was born in Salt Lake City, Utah, and attended Salt Lake College, and Western Reserve College in Cleveland, and the universities of Chicago and New York, receiving the LL.D. Degree at the latter.

Two hundred and eighty seniors received their diplomas at the forty-ninth commencement of Drake University. The ring and book ceremony was presented by the college of education; and the traditional ivy chain and peace pipe ceremony by the liberal arts college.

The annual play, entitled "Mama's Affair," presented by the seniors of the Liberal Arts College June 6, was the first event on the commencement program. "Antigone," the second outdoor play

ever held in the Drake stadium, was given the following evening.

The baccalaureate sermon was delivered by Stoddard Lane, minister of the First Congregational Church at Manchester, New Hampshire. A reception at the home of President D. W. Morehouse Monday evening completed the four-day commencement program.

Eureka College

The commencement exercises at Eureka College, which took place June 8 to 10, were unusually attractive this year. The seventy-fifth anniversary of the chartering of the institution was celebrated by a splendid pageant in the open air theater. This pageant, written by Mrs. Mary H. Jones, professor of French, portrayed the history of the community and the college, and included in its cast the entire student body. It was composed of a prologue and six episodes. The first episode represented the college campus when it was a part of the forest primeval under the sway of lovely Flora and her lord, Zephyrus. The second episode portrayed the story of the days when the Indian braves under Black Partridge paused to camp and rest, and met in friendly council beside the spring. The third episode told of the coming of the Davenports, the Majors, the Dickinsons, and others from Kentucky; of their kindly reception by Basil Meek, a revolutionary soldier, and of the founding of Walnut Grove Academy. In the fourth episode Civil War days are portrayed by the college boys drilling under the old "recruiting elm," and leaving the village in answer to the call to arms. Episode five tells of college days and the events of 1917. "A Tribute to Alma Mater" is the title of the sixth episode, which opens with a victory dance, celebrating the return of the college boys from overseas, and closed with the Daughter of Prophecy peering into the future and foretelling happy victories. Alma Mater received her crown

of laurel and the pageant closed with a great chorus.

The baccalaureate address was delivered by William A. Askew, the newly appointed promotional secretary. The commencement address was given by Dr. D. W. Morehouse, president of Drake University.

Clyde L. Lyon was installed as president on commencement day and entered immediately upon his new duties.

Bethany College

With the granting of the Bachelor of Arts or Bachelor of Science degrees to the sixty-five young men and women of the graduating class, the activities of the eighty-eighth Bethany College commencement came to a close Tuesday, June 10. The speaker for the occasion was Dr. George A. Campbell, pastor of Union Avenue Christian Church, St. Louis, Missouri, and his address dealt with the question, "What Is Our Age Doing to Personality?"

The baccalaureate sermon, given Sunday morning, June 8, was preached by President Cloyd Goodnight, who chose as his subject, "The New Type Scholar." The traditional sacred concert was given on the campus by the college band, and was followed by the annual association service in the Bethany Memorial Church, the speaker being G. S. Bennett of New Castle, Pennsylvania, who was formerly professor of Old Testament literature at the college and a special friend of the graduates.

An item of interest was the fact that the alumni luncheon was held in the dining room of the new Phillips Hall, for which ground was broken last year on commencement day by Miss Fannie Thompson, daughter of Dr. Robert Richardson, Bethany's first science professor and the biographer of Alexander Campbell.

William Woods College

The commencement exercises of William Woods College began on Sunday morning, May 25, with the baccalaureate



Picture taken at the sesquicentennial celebration of the founding of Transylvania College and the installation of Dr. Arthur Braden as president of Transylvania and the College of the Bible, June 5, 1930, showing the trustees and representatives from many of the prominent colleges and universities throughout the country who were present on that occasion

sermon by President E. R. Cockrell. Senior Vespers in the afternoon under the direction of the Young Women's Christian Association were followed at night by a sermon to the undergraduates by W. Garnet Alcorn, pastor of First Christian Church of Fulton.

Breakfasts, luncheons and teas, art and home economic exhibits, and a May fete were featured on Monday. The center of the Tuesday program was the alumnae. There was a recital by old William Woods girls in the afternoon, an alumnae dinner and a play in the evening.

Wednesday, May 28, Miss Mary Margaret McBride, an alumna of William Woods, delivered the commencement address. Miss McBride is the author of *Paris Is a Woman's Town*, and *London Is a Man's Town*, and other books, and writes for the *Saturday Evening Post* and other magazines. It is the first time in the history of William Woods, probably of any Missouri college, that a woman has delivered the commencement address. Miss McBride received the heartiest of welcomes. Ninety-seven certificates and diplomas were issued to

young women who finished their college work. There was an enrollment of 312 this year, which filled the college to capacity.

Texas Christian University

One hundred and fifty-eight degrees were conferred by Texas Christian University at its fifty-seventh annual commencement. These were divided as follows: Bachelor of Arts, 62; Bachelor of Business Administration, 20; Master of Arts, 11; Bachelor of Science, 10; Bachelor of Music, 10; Bachelor of Education, 6; Master of Science, 3; and Bachelor of Science in Home Economics, 2.

Harry G. Knowles, pastor of the First Christian Church of Houston, preached the baccalaureate sermon on Sunday morning, June 1, in connection with the regular services of University Christian Church. The commencement address was delivered by L. D. Anderson, pastor of First Church of Fort Worth, and an alumnus of the class of 1905.

Commencement week activities included the usual senior recitals in the School of Fine Arts and the class day exercises on Saturday evening.

President E. M. Waits gave a breakfast for the seniors, Monday morning, June 2. The board of trustees met the same morning, and the annual luncheon for alumni, and seniors was held at the Texas Hotel at noon. The graduating exercises were held on the campus in the evening.

Lynchburg College

Two unique features characterized the commencement at Lynchburg College in addition to the usual exercises: one was the reading and oratorical contests, at which time the trustees awarded the medal to the winner of the reading contest, and the faculty medal was awarded to the one winning the oratorical contest. The other was a pageant which came at the close of a joint recital of

(Continued on page 45.)



A segment of William Woods College campus, and graduating class at Vespers. President E. E. Cockrell, Dr. Garnet Alcorn, and officers of the Y. W. C. A. at left of picture

Missionary Organizations

Woman's Society

1930-31: *Sharing in His Power.*

Theme Hymn: *Lord, Speak to Me That I May Speak.*

Young Matrons' Society

1930-31: *Sharing Him With the Nations.*

Theme Hymn: *We've a Story to Tell to the Nations.*

Guild

1930-31: *With Him on the Way.*

Theme Hymn: *Where Cross the Crowded Ways of Life.*

Devotional Theme for 1930-31.—"Continue Steadfast"—Acts 2:42-47.

Devotional Theme for August.—"A Building Fitly Framed Together"—Ephesians 2:13-21; 1 Peter 2:1-8.

August—Theme for Presentation.—"In the Temple With One Accord."

Sub-Theme: Our Work in Church Erection and Architecture.

Aim: That we may have some realization of the spiritual as well as practical contribution of the department of church erection and architecture to our church life.

THE material in the August issue of WORLD CALL has been carefully planned with the department of church erection and architecture to give a very good understanding of the work of that department as it is found at the present time. Every year the August issue of WORLD CALL is devoted to the presentation of this very important phase of the work of the United Christian Missionary Society. The membership of our churches are realizing more and more as time goes on how important in the development of the worship life of our people is the proper setting for the worship services. Just as important is it that the church shall serve the educational needs of its membership in an adequate and economical way. Then, too, the church building is a workshop also, in which it is necessary to carry on those activities that contribute to the efficiency as well as to the Christian fellowship of those who make it their church home.

Churches will be built in the course of the development of a splendid brotherhood like ours. Is it not, therefore, a wise thing to have a department of work in the brotherhood which sees that that building is done correctly, artistically and economically? Three very helpful leaflets are available for preparation of programs for this month's work, but there is much material that is exceedingly helpful in this issue of WORLD CALL. Look inside of the front cover and you will find facts and figures covering the work from the beginning until the present time. There will also be an article by Mr. Booth, head of the department, explaining the meaning of the service rendered the year past.

Lord Christ, the bird his nest has found,
The fox is sheltered in his ground,
But dost Thou still this dark earth tread
And have no place to lay Thy head?
Shepherd of mortals, here behold
A little flock, a wayside fold,
That wait Thy presence to be blest.
O Man of Nazareth, be our Guest!

—DANIEL HENDERSON.

Topics for Presentation

Theme thoughts found in Annual Program Booklets, p. 11.

1. a) "A Gold Medal Church for the Disciples," June, 1930, WORLD CALL, p. 24.
b) Leaflet—"The Building Fitly Framed," pp. 5 and 6.
2. a) Leaflet—"The Building Fitly Framed," pp. 1 and 2 for societies in churches planning to build.
b) Last page of same leaflet for general interest.
3. August, 1930, WORLD CALL—"Ten-Finger Exercise in Principle and Practice."
4. August, 1930, WORLD CALL—"Who's Who and What They Do."

Appropriate Hymns

Worship: *O Worship the King All Glorious Above*, verses 1 and 5.

Prayer: *In the Sweetness of His Presence.*

Consecration: *Take My Life and Let It Be.*

Helps on the Program

THE following refers to source articles indicated in the second column on this page.

1. The person who gives this talk, using either the article in June WORLD CALL or the leaflet, should point out what features in any church building help to dignify the Lord's Supper, subordinate the singers of the choir to the message of their song, and place in the center of attention the baptism, indicating Christian obedience and the new life. Also point out in an educational feature those rooms and departments which even a moderate priced church should have in order best to serve its membership.

2. The theme thought for the second talk indicates there are ten steps to be gone through before taking the first step toward actual building. Churches planning to build or remodel will be interested in the ten steps on page 2 of the leaflet indicated and those who are not contemplating building will be interested to know the six steps found on the last page indicating the rules to be followed in the granting and closing of loans from the department of church erection.

3. Some member of the society should study the principle underlying the ten-finger exercise which shows the principles followed in making a certain amount of money serve a number of churches over and over again. In the August issue of WORLD CALL, pictures of churches will be used instead of the famous Muckley "hand."

4. A tremendous amount of responsibility is borne by these men and the one woman who run the affairs of the church erection department. "See how it is done."

Who Builds the Church?

Who builds the church—the engineer?

The architect, the workmen grave
The draftsmen or the crew who rear
Steel girders to sustain the nave?

Who builds the church—that spirit fine
Whose preaching makes his folks divine
The thrilling, surging plan of God
To guard the ways their fathers trod,
And makes them all empowered feel

To do the thing his signs reveal?

Who builds the church? Those saintly souls

Whose gifts are brimming incense-bowls,
Who nothing have but daily bread,
Yet give of this, his feast to spread?

Who builds the church? Each child and man

Who lends some talent to the whole,

All blended to achieve his plan,

All fruiting in a Gothic soul.
God builds the church from all the skills
Of human minds and human wills;
From stalwart brawn and brilliant brain,
From artist-dream and muscle strain;
From childhood's mites, from gifts of age,

He builds his church, our heritage!

—MADELINE SWEENEY MILLER.

Programs for August

Circle

(For unmarried young women 18-24)

August Topic: *Paths to Professions.*

Worship Theme: *Life's Compass.*

Blazing a Trail*

My life is a trail unwinding;

Unknown is the path I have trod.

By faith each day I am blazing the way
Leading onward and upward to God.

"I am the Way," he hath spoken;

I am walking by faith, not sight.

Each deed that is done, each victory won,
Is a marker of truth and right.

Oh, this is a beautiful way of life;

With joy I am trudging along.

In blazing life's trail I cannot fail;
His presence will make me strong.

GEORGIA MCKINNEY.

The Christian*

Who, then, in his vocation is the Christian?

Whoever as a *worker* puts the thought
of the enjoyment of the consumer along-
side the thought of his pay.

Whoever as a *player* wants the best man
to win.

Whoever as *professional man* rates the
character, health, prosperity of parishion-
ers, patients, clients, above popularity,
station or fee.

Whoever as *teacher* enjoys the mental
growth of his students more than the
spread of his own reputation.

Whoever as *giver* helps the recipients to
become in turn also givers.

Whoever as *writer* makes his readers
love good and hate evil.

Whoever as *artist* sets things as they
are in the fair light of things as they
should be.

Whoever as *citizen* votes to his private
injury when private and public advantage
conflict.

Whoever as *man*, wherever he touches
the world, makes his fellow-men and him-
self equal objects of good will.

—From *The Christian* by WM. DEWITT
HYDE, President Bowdoin College.

Read Mark 1:14-20. Jesus is calling the
young people of today as surely as he
called those young men by the sea. He is
calling us to Christian work. The voca-
tions that may be followed in his name
are innumerable. He did not expect all
to be missionaries and ministers, else he
would not have given us talents that fitted
us for other tasks. Every talent may be
used for him either in our own land or on
the foreign field.

*Note: The two above selections are to
be used in the program as suggested in the
Program Year Book.

Senior Triangle Club

(For boys and girls, ages 15-17)

August Topic: *How Can I Find the
Best in Others?*

Worship Theme: *Victory Over Op-
pression.*

Let's Plan Together

IN PREPARATION for your August
meeting you will find of interest the
following suggested projects and service
activities.

Search your hymn book and study hymns
of missions, world friendship and service.

Recall a movie you have seen in which
the life of peoples of another race or na-
tionality was portrayed. Did it present
the best things in their lives? Did you feel
you could trust them? Did you get a true
picture of their lives and customs? Have
you seen movies portraying American life
which you would not want shown in other
countries? Why?

Clip newspaper articles which refer to
other races or nations. Bring them to the
meeting, classify them and mount on
wrapping paper under two classifications:
first, articles which reveal the best in
lives of other people and build for world
friendship and good will; second, articles
which would tend to create race prejudice
or misunderstanding.

A Challenge From Africa's Youth

Some of the young men and boys in
Africa have banded themselves into a
great club or association to fight several
evils in their country. It is a real youth
movement and is called the Baganda Wel-
fare Association. The main object of the
association is to bring about closer co-
operation between the different races and
classes in social and economic matters
within the Baganda Kingdom, and thus
to establish finer and stronger public
opinion. It hopes that each member will
do his best:

To aim at the highest in his religion.

To make his home as beautiful and
healthy as possible.

To work his hardest with head and hands
at all times for his own good and the
good of the community.

To find some useful form of recreation
or hobby out of work hours.

To encourage sport and social entertain-
ment.

To encourage, by personal example, so-
cial morality and temperance in the use
of alcohol.

To read at least three new books each
year.

To refuse baksheesh, gratuity or tip.

To help all who are in need or trouble
without looking for reward.*

*From *Black Treasure* by Mathews, used
by permission of Missionary Education
Movement.

Intermediate Triangle Club

(For boys and girls, ages 12-14)

1930-1931: *Trails of Discovery.*

August topic for those not using *Trails
of Discovery*, "A Good Will Flight."

Fellowship

FOR your Fellowship Period plan a song
festival of old-fashioned songs. If
any of your members play guitars or
ukuleles these would add to the harmony.
You might arrange a group of charades
using the names of familiar songs. Adapt
your festival if possible to fit the theme
of whatever lesson material you are using
for August.

The following may be given for the first
talk in the Presentation Period in those
Clubs which are using the summer pro-
grams. Place in the front of the room
before the meeting starts a map that will
show the location of Porto Rico in rela-
tion to the United States.

Our Pilot has told us that Porto Rico
is about 100 miles long and thirty-six
miles wide, and we see as we fly over it
that it is almost like a brick in shape.
Flying low we see an Eden of beautiful
vegetation in valleys and on mountain
sides. The "fairest gem of the seas,"
it is called. Who would question our de-
sire to explore it even as did the early
Spanish? The mission which brings us,
however, is very different from that of the
early explorers. They came with greed in
their hearts, they enslaved the native In-
dians. They gave them the Catholic reli-
gion and through the years prohibited all
others. When the United States took
possession, however, these conditions were
changed. The natives, who had come to
be largely Spanish, were eager to be our
"brethren in equality, dignity, liberty
and duty." During the years that have
followed, rapid progress has been made
along many lines. Schools have been es-
tablished, religious liberty has been
granted, and the resources of the island,
such as sugar, tropical fruits, tobacco,
have been developed greatly.

We see, however, that there are many
things yet to be done for Porto Rico.
The population is very dense and the peo-
ple are the poorest of any who live under
the American flag. Our capitalists have
taken away much of the richness of their
island for themselves, and have rewarded
the labor of the Porto Ricans by only a
very small amount—a wage that is not
sufficient for the bare necessities of life.
Let us descend from our plane and follow
some of the roads of Porto Rico—roads
that shall take us into the heart of the
island. We will thus learn more of the
people and will be able better to help
them. (Follow with the talk "Along the
Roads of Porto Rico.")

Devotional Study for Adult Missionary Societies

Theme for Year 1930-31: "Continue Steadfast."

Theme for August: "A Building Fitly Framed," Ephesians 2:13-21; 1 Peter 2:1-8

IN DAYS long past, David, living in a house built of cedar, came slowly to the realization that it was not fitting that the worship of Jehovah should take place in a tent, a temporary tabernacle, while he and his court were living in permanent dwellings. He began to dream of the wondrously beautiful temple he would build to the glory of Jehovah.

Gradually the dream grew—he could see the temple built on a hill so all Jerusalem could see. His great desire became almost an obsession. He must build the great temple. But he was not permitted to see the realization of his magnificent dream. Solomon built the temple, and so David's dream is known as Solomon's Temple.

Down through the centuries, especially after the name of Jesus became known in all the world, men and women bound together in churches have dreamed and labored and sacrificed that fitting temples for the worship of God might be built which by their very dignity and beauty and glory would call men to the worship of God, would lead men to think on the unseen realities.

Vast sums have been spent in erecting churches, great artists and architects have given their lives to express in wood and stone and marble man's highest aspirations.

No man can say how many thousands, yes, millions of men and women have been inspired to better, truer living by the beauty, the awe-inspiring grandeur of the great cathedrals. People have traveled far to share in the inspiration

poured out by such churches as St. Peter's in Rome, St. Paul's in London, the cathedrals in Rheims, in Milan, in Cologne and hundreds of others. In our own newer land have arisen many wonderful buildings that speak continually to the souls of men.

It is a sad fact that some church buildings, the fruit of love and sacrifice, beautiful in thought and dreams, fall far short in realization, and so lose much of the lure to worship possessed by the truly great and beautiful buildings.

This would be tragedy indeed were it not for the truth brought in the texts which teach that far above the value of a beautiful church building is the value of the congregation which worships in the building.

The text says, "You are a building that rests on the apostles and prophets as its foundation with Christ Jesus as the corner stone; in him the whole structure is welded together and rises into a sacred temple in the Lord and in him you are yourselves built into this to form a habitation for God in the Spirit," and again, "Come and like living stones yourselves be built into a spiritual house to form a consecrated priesthood for the offering of those spiritual sacrifices that are acceptable to God through Jesus Christ." Each follower of Christ is called, first to come in touch with that Living Stone which God holds choice and precious, thus becoming a living stone himself to be built into a spiritual house. So even if the material building is ugly and discouraging the spiritual building may spread the love and beauty of God

throughout the community so excellently that tired discouraged men and women will be uplifted and inspired to keep up the unending struggle against ugliness and hate, that in the end beauty and love may be victorious.

This is a high calling, too high for anyone single-handed and alone but bound together in this magnificent, spiritual building, nothing is impossible. The whole world can be won.

To make this living temple perfect, each stone of the building must be perfect.

A poet has put in these words his idea of the Cathedrals of the Heart.

"There are cathedrals builded not of stone,
Whose dark sonorous grandeur is not part
Of time or place, but with the bleeding heart
Bastioned and buttressed with our blood and bone;
And neither Chartres nor Rheims nor Avignon
Can boast so radiant and rich an art
As this that without benefice or chart
Raises a roof to the celestial throne.
Here in the human heart the architect
Of our anonymous and common cares,
Fashions from daily grief, the golden stairs.
And, scrupulous, tear by tear, His hands erect
A tabernacle whose eternal beams
Are heavy with the dust of our dead dreams."

The great need of the church and the world today is that each Christian, each one of us will become a living stone built into the temple of our God.

MAISIE C. MUCKLEY
(Mrs. George W.)

Helps for Worship Program— August, 1930

SOME very lovely poems on the church and its mission in the world, as well as on the place of the individual member in building up the true church which is spiritual, are to be found in this issue of the magazine. On page 36 is a most expressive poem called—"Who Builds the Church?"

In the August WORLD CALL will appear the poem "What is the Church?" John M. Moore, the author, is the executive secretary of the Federal Council of Churches of Christ in North America, and perhaps more than any other one man senses the great possibilities for the redemption of American society through regenerated and consecrated individuals making up the body of the great church universal in America. Could there be a finer description of the church we all believe in than such terms as "warm heart," "open mind," the "ear-

ing church," the "church that challenges," the "working church," the "worshipping church," the "church of all good men" and the "church of the Living God." Every line of this poem deserves serious thought on the part of the person who gives it to the society.

We must continue steadfast in our support of a phase of work that makes possible the development of the true worship spirit in the members of our churches. There is nothing so depressing or irritating to a minister as to preach in a building that is ugly, that has poor acoustics, and that is so poorly planned that the educational work of the church cannot be adequately carried on.

Then there are the strategic points in our brotherhood where our people at the present time are few in number but because of the tremendous possibilities of growth in that region, or because it is a point where future leadership for the church is congregated for a period of time, need the help of the brotherhood

in building a strong body for its membership. Such a church is described in this issue of WORLD CALL in the case of the university town of Norman, Oklahoma.

Let Us Pray—

THAT our own church may catch the vision of its responsibility for building Christian character among the children and young people of its membership.

That our own local church may see its opportunities for comforting the old, challenging the young, stimulating adventurous Christian living.

That those who are carrying on the work in the administration of it may be given wisdom and strength to perform that work in the spirit and according to the purpose of their Lord and Master and ours.

That there may be a greater spirit of worship and reverence in our churches.

That our churches may realize the necessity for conserving and training as well as for bringing into its fold those who are not members.

That the work of the local organization may not suffer but advance steadily

through the summer months and recreation of its members.

That God may bless each member as she prays for herself that she may be a more worthy living stone in the church universal.

of a deep spiritual sincerity which one hopes always to find in the parents of our consecrated missionaries.

Mrs. Johelen Pittenger says that she was "raised" in the church erection work, since she started in its service when a very young girl in her teens. The department rolls along very merrily under Mrs. Pittenger's and Mr. Gray's hands, even though everyone else is in the field for weeks.

Mr. and Mrs. Roy L. Brown have given such excellent service in the state of Florida in building up weak churches, that they have been asked within the past year to go as a couple to encourage and cheer those churches that are finding it difficult to repay their loans.

Mrs. George Muckley, who contributed the devotional talk for this program is not in the employ of the church erection department but they feel as though she belongs because of her husband's long years of service as head of that work.

These splendid servants of the church deserve interest in the service that they are rendering and an appreciation of the sacrifices that they are making to render this constructive contribution to the building of the kingdom and the furthering of the plea of Christian unity on the basis of mutual Christianity. Let us not forget them in our devotional thoughts during the month of August.

Interesting Facts About Church Erection

JOHAN H. BOOTH, who is secretary and head of the church erection department, was born on August 25, 1880 in the state of Kansas. He received his education at Drake University, which institution conferred upon him the honorary degree of Doctor of Divinity in June, 1929.

Mr. Booth was known in his school life at Drake as a man of unusual ability and as one who had power to shake great audiences with his eloquence, receiving several medals in oratory.

He has been in the service of the church erection work of our brotherhood since May, 1911, and despite the fact that many times churches have tried to lure him away from his first love to a service entailing less nervous strain and enabling him to be at home with his splendid family of six growing children, he has steadfastly continued to render a great contribution in this much needed work of the church.

A. Reid Liverett is also a graduate of Drake University. Mr. Liverett has two boys in college and three younger children in grade school, and he does not find it easy to be in the field much of the time, but he, too, realizes how needed is the special phase of this work entrusted to him, namely that of collections of loans from churches.

A. F. Wickes has the distinction of having been the dean of the Association of Church Architects of North America for a number of years. His advice and judgment are coveted by many communions that entertain the highest esteem for the splendid service rendered by him to the Disciples of Christ.

M. H. Gray, who was secretary and treasurer of the church extension board for ten years before coming to the same position in the United Christian Missionary Society, is the father of Cammie Gray, missionary in Wuhu, China, and to those who know him, he has the charm

Outline for a Worship Service of a Church School

THEME: TEMPERANCE

Song	By assembly
Our Program Today	By chairman
Presentation of theme	
Song	By assembly
Scripture Study	By a class
Selections developing theme	
Prayer	That we be willing to be guided by God's will
Song	Special
Devotional	
What Are We Doing	Speaker
Reading	Little Girl
Bits of Wisdom	Speaker
Expressions of outstanding men from Seneca to Henry Ford	
Some Things We Should Know About	
Alcohol	Speaker
What Will We Do?	Speaker
It is for us to decide	
Song	By assembly

NOTE: This program is prepared with the idea that it may be adapted to any group from Intermediates upward. The full program may be obtained free of charge from the Board of Temperance and Social Welfare, 412 Chamber of Commerce Building, Indianapolis.

Good Ideas That May Be Used Anywhere

District Becomes Pentecostal Sharer

THE Bay District Union of the women's missionary societies of the Christian church, held its one hundredth quarterly meeting May 20, at Alameda, California, the union having been formed November 8, 1904. Seven of the women who attended the first meeting were present. Pentecost was the theme of the meeting and the idea was conceived of having an offering of at least \$100 in order to have the District become a "Pentecostal Sharer." This was more than realized as \$119 were given by the 199 women in attendance. Mrs. J. N. Lester, who served the Union as president fourteen years ago, was again elected to that office. Eight former presidents were in attendance and messages read from two others.

At the Wellsville Convention

AT THE close of the women's banquet at the state convention held at Wellsville, New York, the state secretary, Mrs. John P. Sala, called attention to a beautiful glass globe in a lavender background. At her request, all of the woman's mis-

sionary societies, which had become Pentecostal Sharers, came with their offerings in dollar bills. One woman brought her dollar bills fastened together in the shape of railway and steamer tickets, and presented it, naming the many home and foreign mission fields to which this ticket was going to take her. Others of them brought bundles of dollar bills with fitting and appropriate words of presentation. A few did not bring the entire hundred dollars, but brought the portion which had already been given, saying that they were purposing to reach the hundred dollars before June 30. Almost nine hundred dollars in cash lay in the glass globe at the end of this meeting. Following this, Mrs. Sala presented mission study books to the two missionary societies which had first pledged themselves to the raising of this hundred dollars over and above their giving of a year ago. There was an atmosphere of worship about this presentation which seemed to typify the consecration of all of our women's societies throughout the brotherhood, who this year are entering this great spiritual fellowship of Pentecostal Sharers.

Another event at the same convention which could be carried out by missionary

societies or Sunday school workers was a luncheon for primary Sunday school workers arranged by Miss Mary Sheldrake, field worker of the United Society, for the Sunday schools of New York and Pennsylvania.

It was a real piece of educational work, for the Sunday school worked it out as a project. Place cards were made and colored, representing peoples of all nations. Table centerpieces had been built, representing the home life of different nations, and there was the home of the man that lives in Central Africa, the home of the Eskimo, and of the American Indian, and others, used as centerpieces and representing the work of the Primary and Junior departments of the Sunday school. Scattered about over the table were cardboard dolls, representing in character peoples of all nations. The children of the Nursery were dressed to represent children of many nations. These children, led by a miniature Uncle Sam, presented themselves, while one of the Junior girls sang "The World's Children for Jesus." The theme of the program, "World Friendship for Boys and Girls," was most fittingly carried out in every other part of the program as well. The program was helpful and inspiring to all who attended the luncheon, but it also represented weeks of inspiration and directed effort for the Sunday school boys and girls.

Echoes From Everywhere

From a New Missionary

India is more or less what I thought it would be and I am glad to say that I am very happy here and am enjoying my work very much.

Work in Woodstock is somewhat different from that on the plains. It is a union school (several churches cooperating), attended by American missionaries' children, English officials' children, Anglo-Indian and Indian children. My work is all subjects in the fifth standard and Scripture in the eighth standard. I have twenty-two pupils in the fifth standard, five of whom are Indians (three Hindus and two Christians) and I have twenty pupils in the eighth standard, four of whom are Indians.

Woodstock is located on the side of a mountain 1,000 feet above sea level. We climb 1,000 feet higher (about a mile as we go) to attend church on Sunday mornings. When we have reached the top, about sixty miles in the distance, we are able to see the majestic snow-capped Himalayas in all their grandeur and beauty. The lower mountains around us are covered with pine, spruce and fir trees, with an occasional scarlet rhododendron which adds color to the landscape. The climate here is quite ideal and the people with whom I work are most congenial.

I have enjoyed WORLD CALL immensely and always read it from cover to cover.

VIDA ELLIOTT.

Mussoorie, India.

Loyal Workers In Wuhu

Mr. Chao and family are a group of sincere, devout and zealous Christians, making the type of home so needed in China today. He is now fifty-nine years old. Until recent years his home was in



—Mrs. W. W. Haskell.

Chao Wei Sen Sen and Family, Wuhu, China

Nanking where during his earlier years he received his education and taught. He had one year's work in the Methodist Bible School there but it was several years later, only fifteen years ago, that he made the decision for Christ. His heart was heavy and he was sorely discouraged over the political and economic conditions in his country when he heard Dr. Sherwood Eddy lecture at the Y. M. C. A. on Christianity as the hope of China. This marked a turning point for him and he became a member of the Methodist church.

His wife soon followed him but his daughters had preceded him. Both were students in the Methodist Girls' School and there had made their choice.

Mr. Chao came to Wuhu with us in the fall of 1918 to be our personal teacher. He is still acting in that capacity and also teaches Miss Tremaine and gives part time to teaching in our girls' school at the Women's Center. He has affiliated himself with our people and is one of our most faithful and responsible workers in the church. He brought his family to Wuhu several years ago. They, too, have found a church home with us and are loyal workers. The elder Miss Chao also teaches in our girls' school.

ETHEL P. HASKELL.

Wuhu, China.

In Danger of Robbers

During the past month robberies have occurred right and left. A band of men crept into our cow barn, broke the lock and were leading out the cows when the man who is supposed to guard the compound at night happened upon them. They fired at him and he returned the fire. Chinese soldiers joined in and it sounded like a battle. The robbers let loose of the cows and ran off. Two days later a band, presumably the same one, attacked the wood caravan and took our three donkeys saying that one of their men had died from the fighting of two nights before and they had not been able to steal anything! They led our woodman up the mountain and threatened to

kill him. He fled at an opportune time and escaped after being fired upon.

The pioneer work on this border is not all done, it is just begun. We have barely scratched the surface.

MARION H. DUNCAN.

Batang, West, China.

Continued Illness of Miss Trout's Father

It will be recalled that the Pension Fund prevailed upon Miss Daisy June Trout to suspend for a year the plans she had formed for graduate work in one of the larger universities after she resigned her office in the United Christian Missionary Society.

The continued critical illness of her father who is eighty-seven years of age has now compelled her to secure a leave of absence from the Pension Fund that she may be with him at his home in Kissimmee, Florida.

Never Too Old To Vote

A Jacksonville, Florida, daily newspaper contains this item which will be of interest to our readers:

"Middle-aged citizens who remain away from the polls because of little aches or pains, or for the mere reason that they 'don't feel like taking the trouble to vote,' should take notice of citizenship as displayed by Mrs. Charity Jane Wickersham of this city, and then cast off their lethargy. Mrs. Wickersham is in her 99th year, but this fact did not keep her away from the polls today.

The aged woman is a resident at the Christian Home for the Aged on Grove Street. Twenty-five residents of the home went to the polling place and exercised their right.

"Mrs. Wickersham is a native of Fairfield, Illinois, and was born February 9, 1832. She has been a member of the Christian church seventy-seven years. The aged woman came to Jacksonville to reside last October."

Hidden Answers

1. "Still Life"—significance?
2. Who is the new head of the missionary organizations department?
3. What is the underlying necessity of our Christian civilization?
4. What does Bishop Oldham say regarding the racial question?
5. What school in Japan has celebrated its 25th anniversary?
6. What was the "shower" that defied a fire?
7. How many treatments were given in Batang in one month?
8. Give the story of the Port Rican family that lives on forty-five cents a day.
9. Who voted at ninety-nine years of age?
10. What school has observed its sesquicentennial this year?



Mr. and Mrs. John Welch

A June Wedding

Of unique charm and interest was the wedding of Miss Bessie May Rogers and Mr. John Welch which occurred in San Antonio, Texas, on June 1. Miss Bessie May Rogers is one of our workers at Mexico Christian Institute, and to the delight of the Mexican community, she was married in the Mexican church. The church was beautifully decorated with palms and Shasta daisies, and at the appointed hour of 8:30 in the morning, it was well filled with both Mexican and American friends of the bride and groom. The bridal party was preceded by eight of the Mexican Girl Reserves, wearing the Girl Reserve uniform, and singing the bridal chorus. The bridesmaids were Miss Annie Lou Kenshalo, assistant superintendent of the Juliette-Fowler Home, and Miss Leona Hood, superintendent of the kindergarten at Mexican Christian Institute, both young women being college mates of Miss Rogers, and Miss Cleo Altheide, a Mexican friend of the bride. Mrs. E. T. Cornelius played the wedding march and the ceremony was performed by Mr. E. T. Cornelius, superintendent of our Mexican work and assisted by Mr. J. N. Cueva, the pastor of the Mexican church in San Antonio.

After a short honeymoon trip Mr. and Mrs. John Welch will make their home in San Antonio. The bride is a graduate of Texas Christian University.

Honor to Whom Honor Is Due

In June WORLD CALL, A. F. Wickes, in his article regarding the Hickman Mills, Missouri, church, referred to John M. Slaughter as chairman of the building committee of the church. Mr. Slaughter informs us that he was the secretary and that Mrs. Mary Barrie is entitled to any

In Memoriam

Mrs. Clarence V. Pilcher, March 9, 1930, Canton, Missouri. Faithful member of the church and untiring worker in the missionary society.

Mrs. S. E. Miller, March 18, 1930, Mineral Wells, Texas. Active member of missionary society. Age 57.

Mrs. Francis Marian Miller, March 3, 1930, Marionville, Missouri. Devout member of the Christian Church and aunt of Miss Myrle Ward of Africa. Age 80.

Miss Amelia R. Tinkham, February 23, 1930, Willoughby, Ohio. Member of the church and missionary society more than fifty years. Age 70.

Mrs. Mary J. Daniel, March 23, 1930, Maysville, Missouri. Devoted member of church and missionary society. Age 71.

Mrs. R. J. Miller, March 4, 1930, Cedar Rapids, Iowa. Faithful member of First Church. Age 89.

Mrs. W. H. Witwer, March 9, 1930, Cedar Rapids, Iowa. Charter member and devoted to First Church for half a century. Age 83.

Mrs. Willie C. Bland, May 14, 1930, Florida Christian Home, Jacksonville. Formerly of Richmond, Virginia. Age 82.

Mrs. Lydia Frantz, March 3, 1930, Rocky Ford, Colorado. Devoted member of church and missionary society. Age 75.

Mrs. Mildred Myers Cox, April 22, 1930, Glenwood, Indiana. Faithful member of church and missionary society. Age 23.

Mrs. Clara Mason, March, 1930, New Richmond, Indiana. Devoted member of church and missionary society.

Mrs. George M. Whitson, April 26, 1930, Spearman, Texas. Chairman of missionary department of Woman's Council and active in all church work.

Mrs. Ella (Newcomer) Stahl, February 26, 1930, St. Petersburg, Florida. A life-long devoted member of the Connellsville, Pennsylvania Church, where she was buried May 18.

Mrs. R. G. Lehman, May 10, 1930, Paris, Illinois.

John Tanner, May, 1930, Paris, Illinois.

Lawson Campbell, April 9, 1930, Winston-Salem, North Carolina. Faithful minister of Pfafftown Christian Church for thirteen years.

honors which may be due that position. He adds, "As Mrs. Bungle told her husband on a certain occasion, 'You may be Colonel away from home, but you are a plain private around here.'"

What, Where, When and How

A Guide to the Use of Missionary Materials and Methods

See-Your-Work "Vacations"

WHAT ho! for vacation-land! Did you know it was possible to see a great deal of the work being done by your own church on almost any vacation that you might take?

There are few people who are fortunate enough to be able to go to Europe, although many of us would like to go this summer on account of the Passion Play at Oberammergau in Germany, which occurs only every ten years, and few indeed are there of our people who can take a round-the-world cruise, although we have heard of several persons who are starting very soon and who intend to see some of our own mission work in China, the Philippines, Japan and India as they go on their cruise.

But what about America? Let us see what somewhat ordinary vacation tours can make possible—side trips into that most interesting of all adventures, adventuring with the church. We shall not attempt to indicate all the interesting points of general interest in the various places on these tours—only our own work, where it is to be found and in some cases, the name of the worker.

Western Circle Tour

In Vancouver—beautiful Vancouver, one will wish to attend the Shelton Memorial Church at Cambie Street and Thirteenth Avenue, the church from which so many of our missionaries to the Orient have received their Godspeed. This is a home missions church aided by the United Society in several ways.

If one should take the beautiful shoreline trip from Vancouver to Seattle, he may wish to stop off at Everett, at which the West Washington state convention is to be held in July of this year. John H. Wells is the pastor of the church. If one only had time to stop at lovely Seabeck, the conference grounds on an arm of Puget Sound, where the interdenominational Missionary Education Conference is held every summer—he would be more than repaid in the enthusiasm and interest for missions which he finds stimulated by the splendid fellowship with our own people and with those in other churches who love the Lord's Kingdom and are willing to work for its coming.

From there, if one wishes, he may take the airplane twenty or twenty-five miles across the Bay to Seattle at a very low cost. We have a number of churches in Seattle, but the two most visited are University, of which Cleveland Kleihauer is the pastor, and the First, of which Marvin Sansbury is pastor.

One might wish to stop at Longview, Washington, which is not very far from Portland, on the way into that city. Here are the tremendous lumber mills of the company of which the distinguished layman, R. A. Long, is president, and here is an infant church meeting for the time

in the Y. M. C. A., but which plans soon by the help of the United Society to erect its own building and support a pastor who can adequately represent our plea in this growing center.

After having enjoyed the Columbia River highway between Portland and Walla Walla, Washington, the traveler will be glad to visit the fine Home for the Aged which the department of benevolence is maintaining in this lovely West Washington city. There is usually a family of about six men and ten women, and those that the traveler visits with will be found to be very happy in their church home, though the pity is that so many that should be cared for here cannot be admitted for lack of funds. Mrs. J. B. Hoel is the matron.

From Walla Walla, there is a direct railroad line to Yakima, Washington, where we find one of the largest and best churches in the Northwest. W. B. Ryan is pastor of a church of nearly 2,000 members. A splendid piece of religious educational work is being carried on here and the church does a very great deal to help in the work of the Yakima Indian Mission, which must be reached by bus or automobile from the city. A very practical Christian service of religious education and industrial training is carried on at this farm of eighty acres. Many of the parents of these Indian boys and girls have had to take their children out of school because there were not sufficient funds to enable the United Society to say "yes" to their pleadings. One father, when told there was no bed for his daughter, came back several days later carrying an old iron bed in his farm wagon. It was hard to explain to him that it took more than one bed to make it possible to accept his child as a pupil. In Spokane, Washington, not far from Yakima, one should visit the Spokane University on the outskirts of the town. Here Roy Roadruck, president, who was at one time a field worker of the United Society in the department of religious education, is doing a splendid piece of work.

If from Portland one does not return through the state of Washington, but continues on down the coast to the Californias, he must not fail to visit our Japanese work in Berkeley across the Bay from San Francisco. At 2022 Dwight Way, Nobunda Oda, the Japanese young man who is such an efficient pastor for our Japanese brethren in that little church, will make you more than welcome. If you can worship with this group, you will find yourself greatly impressed by

the spirit of reverence and by the unusual stewardship which the members of that church display.

As one follows down the coast line on the way to Los Angeles, he may have time to spend some days with our brethren of Northern California as they assemble for their week's convention at Santa Cruz. This summer, the convention is from the 20th to the 27th of July and one of the principal classes taught in the morning (for the Californians believe in study as well as speeches) will be a course on India by Donald McGavran, who has just returned from his educational work in our mission in India.

Just around the Bay from Santa Cruz is the old city of Monterey, included in all tourists' trips. If you are at Monterey, you must not miss seeing Asilomar, three miles away. This is the conference grounds where for many years has been held the Missionary Education Conference for the Californians.

In Los Angeles, there are many interesting things about which the tourist bureaus will tell you, but you should not miss visiting our Japanese Christian Institute at 936 Wall Street, where K. Unoura, our Japanese pastor, will graciously make you most welcome. Here, Lily Satow is the Japanese college graduate who is our young people's worker. Then, you may wish also to attend the large group of Filipino young men meeting on Sunday and during the week at the First Christian Church, of which Warren Grafton is the pastor. Frank Stipp and his wife are the workers with this group of Filipino men, of whom there are thousands in the city of Los Angeles. This couple were formerly our own missionaries in the Philippine Islands. While this work is not carried on by the United Christian Missionary Society, but by the churches of Los Angeles, it is an admirable piece of community service.

Even the tourist bureaus will point out to you our most beautiful church in Los Angeles which is Wilshire Boulevard. And by no means miss the beautiful California Christian Home for the Aged at San Gabriel.

If you should go to San Diego, you will wish to visit the Central Church of which W. E. Crabtree has been the beloved pastor for so many, many years. If the traveler does not mind the dry heat of the desert, he may plan his return trip by the Southern Pacific, taking in the very interesting work done by the United Christian Missionary Society in the city of San Antonio. There he will find the institute and the new church which is serving so well the very large Mexican population of that lovely city. E. T. Cornelius will be glad to act as host to any group wishing to know at first hand something of that work.

(Continued in August WORLD CALL.)

Bulletin II—No. 7

Address all inquiries to the Missionary Education Department, Missions Building, Indianapolis, Indiana.

Adult-Young People's Worship Program for Sunday Schools

JULY

Theme: Fellowship With Heroes Gone Before

Opening song—*Blest Be The Tie That Binds.*

Story: In an upper room of the Missions Building stands an oaken roll-top desk; and beside the desk a chair. No one lifts the top of the desk and no one sits in the chair. Every other desk and chair in the great building is in active use; but this chair and this desk wait in vain for one who will never come again. For this is Shelton's desk and chair, bought to hold the articles which he took with him on his last journey to the most remote corner of the world. To this desk he planned to return when that journey should have been accomplished.

Dr. Shelton collected in the drawers of the oaken desk the watch given him by A. McLean, his camera, and his revolver that supplied him with game on his travels. Once burglars attempted to steal these possessions, fortunately without success. There were letters there from fierce soldiers and one with word from the Dalai Lama, supreme ruler of Tibet, permitting Shelton to go to Lhasa and promising protection. Maps to point the way and money to furnish provisions; the desk received them all and yielded them up again to their owner, whose brain held the vision of entering the last unchristian land and its forbidden city.

Shutting the desk, the Christian Doctor went forth upon his quest. His parting challenge to his brethren was

"Come on!" But he reached Lhasa only in faith. He was shot down by savage robbers on the border. Like Abraham of old, God gave him not so much as to set his foot upon the promised inheritance. But like Abraham he looked for the city which had foundations, whose builder and maker is God. "Come on!" he shouted, "Come on!" "Who follows in his train?"

Scripture reading: Hebrews 11:8-10, 39, 40.

Hymn: *The Son of God Goes Forth to War.*

Prayer: God of Ages Past, Father of those who walk by faith, we thank thee for heroes who have inspired us by their sacrifices and challenged us by their unfinished tasks. We hear again today the cry, "Come on!" Apart from us they are not made perfect.

But how can we rise to those heights of heroic faith? How can we share in the fellowship of the ages? Ask us again, O Savior, if we love thee. Glorify us with that fellowship of faith wherein the martyrs suffered and for which our Savior died.

As we look forward to the gathering of thy people at Washington, help us to go up to that mighty assembly humbled and inspired by the sacrifices of the great cloud of witnesses who have gone before, but whose voices ring from within the holy place "Come on!" "Who follows in his train?" Amen.

Instrumental postlude: The strains of *Who Follows In His Train* played softly.

and himself to his Master's service. He was largely responsible for the building of a church and gave nearly all he could earn for the work. The members of the congregation that met in the house were largely brought to Christ through his efforts. Not only has he carried the responsibility for that one church and converted most of its members, but through his efforts three other churches have been started. A school he must have in his neighborhood so he set to work at that. Then he was accused of trying to make Christians of all the children who came to the school. Several attempts to take his life were made but still he carried on his good work. Through a volcanic eruption Marcelino lost most of his property and some of his family perished. But he went staunchly forward and has continued to carry on. He has worked hard and consecrated his life and his goods to the service of his Lord. With supreme faith he has answered every need that seemed a call to go forth into new and untried adventures of faith. A man of prayer, of balanced judgment, of great consecration, devoted to service to his own people, and withal going forward "not knowing whither" into strange paths of service. He is an Abraham and today he serves, going about barefooted, clad in simple homespun, consecrating his goods as well as himself in service.

July 13: Jacob

"Blind Chang" of Manchuria, was like Jacob of old in that from a very bad start he came into strong, upright character and rendered splendid service. As a young man he was a notable gambler and clever fortune teller. His eye was sharp and his tongue nimble. He could drive a hard bargain and few there were who could get ahead of him. Then his eyesight began to fail and upon the recommendation of a friend he went to a missionary doctor in Moukden who had great success in caring for eye trouble. Going to the hospital he met hardships and dangers. He was robbed of all his money but finally reaching the hospital he was cared for, but after several days' treatment it was evident that his trouble was incurable and his eyesight would never return. While in the hospital he attended the Christian services and became a believer in Christ and it was said that there never had been a patient in that hospital who received the gospel with so much joy. He wanted to be baptized before going home but as his period of probation required by that mission was not over he had to leave without baptism. That was a greater grief to him than the loss of his sight. As soon as he reached home however he began to preach. His message was eloquent, searching and ceaseless. He took his place daily under a certain elm tree in the village and numberless people listened to him. But he was known in his village as a gambler and everything that was bad and people at first laughed at him, remarking that it was all very well for him to become a Christian now that his sight was gone and

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

July 6: Abraham

With faith and courage like unto Abraham did Marcelino Vasquez, an Indian of Guatemala, heed the call to go forth and live for his God. As a guard in a prison he first learned of God, and the Christian life through a prisoner who had been unjustly sentenced and remembered always to give thanks before eating the food which Marcelino carried to him. Later he became a Christian and was happy in his decision, but when he was told that he must tell others of his decision and "confess Christ before men" his face fell. It was so hard and he was afraid of the results. To announce his stand for Christ meant losing caste, breaking up old ties and friendships and great uncertainty in all things. Two weeks passed and then Marcelino came to the missionary who had baptized him and without any pre-

liminary greeting he blurted out, "Don Pablo, I've done it."

"What have you done?" asked the missionary, forgetting in the press of other things the problem that had been Marcelino's.

"Why, told the whole town that I belong to Jesus," came the answer, and great was his joy that the die was cast. He was nearly fifty years old but he learned to read so that he could read the Bible for himself. He had two wives but was not legally married to either. One of them he put away, amply providing for her needs. The other one he married and she became a Christian. For that matter he later brought the other woman to Christ also. For three years he worked hard to pay off the mortgage on his little property. When that was done he declared himself ready to consecrate his goods

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St. Louis, Mo.

he, could no longer gamble. But his faith remained unshaken and he continued to preach with power. The people ridiculed him and called him mad but one farmer stood up for him and insisted that he be heard. The missionary came and baptized not only Blind Chang but many of his converts. Today in his old neighborhood the church numbers hundreds of believers. And his interest and desire to preach did not stop with his own village, but, guided by his staff, he went everywhere proclaiming the Word. He was everywhere loved for his kindness and for his message where before he had been hated as a clever gambler and a man with too keen a tongue. He committed whole books of the Bible to memory and went into the mountain regions to preach. He was known and loved by all, supported and cared for by the people in whose homes he lived as though they were his own family. At the time of the Boxer uprising, Blind Chang was caught and dragged before a magistrate. His freedom was offered him if he would deny Christianity. This he refused to do and he was beheaded, praying with his last words, "Lord Jesus, receive my spirit." The change in his life and character were as complete as Jacob's and in similar fashion did he turn from selfish, shrewd, bargaining ways into high and unselfish service.

July 20: Moses

Moses seems to have had a modern counterpart in Booker T. Washington, the founder of Tuskegee, that splendid school for Negroes located at Tuskegee, Alabama. Two thousand three hundred acres of land and on it one hundred twenty buildings crowded and busy with Negro student life—that is in part Tuskegee Institute, and back of it all is Booker T. Washington, who was born in slavery on a Virginia plantation. When freedom came the family moved into West Virginia and somehow the small lad got a start at learning to read, for he had determined that he must learn. When a school for Negro children was opened he was able to attend by working long hours, both before and after school in the salt mines. It was his first day at school when he heard the children giving two names as the teacher asked their names, that he hurriedly gave himself his last name. As years passed his desire for more training grew and after while he succeeded in getting to Hampton, the Negro school where students might work their way through. Later as a teacher at Hampton he helped his brothers and sisters in school. Then came the call to his life work. His days of preparation were ended and like Moses he was prepared to answer the call which was a call to so great a need that it seemed almost a divine summons. At Tuskegee he found only a dilapidated church and shanty in which he could carry on his work, almost no money for teacher's pay, but thirty pupils, and thus Tuskegee began. The building in which he taught was so tumble-down that he had to hold an umbrella over himself when it rained.

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Soon came the opportunity to buy an abandoned plantation and Booker secured the necessary five hundred dollars with which to do it. Then came the long steady climb in making Tuskegee the marvelous place it is today. He met obstacles that seemed unsurmountable. His own race did not at first like the idea of so much hard work coupled with getting an education. But he won everyone to his way. He molded audiences to his will. Even people who were entirely opposed to what he was doing fell under the magic of his voice and eagerly gave help to his beloved project. The burning passion of his life was the leading of his own people into higher ways of living and serving. He accomplished that which seemed impossible in establishing so great a school from such humble beginnings and in spite of opposition and difficulties. He led his people upward and thousands of people and homes have been touched by what has been done both by Booker T. Washington and Tuskegee. The faith and far-looking ahead that were characteristic of Moses also characterized this man so much loved and honored by both white and colored people.

July 27: Deborah

A leader among her own people, and a pioneer in social service among them was Kaji Yajima whose story is told in *A Cloud Of Witnesses*. She was born into a good home and early received careful instruction, learning to read and write and studying the ancient literature of Japan. Her marriage was unfortunate, as her husband was a drunkard and unfaithful, but she was true to him until his death. Her health was broken and her property spent and she thought she would settle down into a life of quiet and peace. But changes were coming to her country and opportunity came to her to take a teacher's training course in Tokyo and she became a teacher. While teaching in the government schools she came in contact with Christian folk, liked their way of living, attended church services, became a Christian and later a teacher and then principal of a Christian girls' school. When the Woman's Christian Temperance Union sent an organizer to Japan, Madam Yajima became her assistant. The idea was new, the work extremely difficult and public work for women was looked upon with doubt and suspicion. But she forged

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ahead. She went everywhere, establishing all the activities of the American Union. She started a rescue home for girls in Tokyo, she held mothers' meetings, she worked among the people in factories, she took up the matter of scientific temperance in the schools and elsewhere, inspired it seemed in her attack against the evil which had shattered her own home. She paid for new enterprises and cleared for deficits out of her own slender income. She personally saw to the sending of thirty thousand comfort bags to the navy at the time of the war between Russia and Japan and then sent the same number to the army. She traveled all the way to Boston at the age of seventy-four to represent her country at a W. C. T. U. meeting. On her way she committed the 23rd Psalm to memory in English, all the English she knew. She was received by President Roosevelt at the White House and again came to America years later bearing in her own hands to President Harding a petition signed by ten thousand of her countrywomen for the ending of all wars. This she presented at the time of the conference for the limitation of armaments, telling the president that the petition came from the hearts of Japanese women. She traveled to London. She spoke everywhere, even as many as five times a day when she was in this country, at the age of almost ninety. Her spirit was always unquenchable. She was

in the terrible earthquake but when carried on a litter to safety she had a cheery and humorous word for her bearers. In marvelous fashion she was a leader among her own people and inspired them to greater things than ever they would have dared without her. Her whole life said to her people even as Deborah called and inspired, "Be strong, fear not."

Commencement Activities in Our Colleges

(Continued from page 35.)

the music and expression departments, held on Monday evening, June 9. The pageant dramatized the "passing of the torch," representing the spirit of Lynchburg College, from the outgoing senior class to the incoming senior class. This new feature was so satisfactory that it will probably become an annual event.

There were thirty-five candidates for the A.B. degree at Lynchburg College this year. The baccalaureate sermon was delivered by Dr. H. O. Pritchard of Indianapolis, and the commencement address by Dr. A. W. Fortune of Lexington.

Atlantic Christian College

President H. S. Hilley of Atlantic Christian College has announced that by court decision the college has been awarded the \$100,000 left to it by the will of the late J. W. Hines. This rul-

ing of the court was desired in order to protect the executors in future years, their feeling being entirely friendly and cooperative. The amount was met by subscription of \$200,000, which brings the endowment fund up to something over \$400,000. Work will soon be resumed on the beautiful new forty-acre campus, one-half mile from the limits of the city—Wilson, North Carolina.

The commencement exercises began the 24th and closed the 27th of May. President Hilley delivered the baccalaureate sermon, and Dr. T. T. Hundley, president of Lynchburg College, Lynchburg, Virginia, the commencement address. As the closing event, the juniors entertained the seniors at a banquet at the Briggs Hotel. One pleasant feature provided for entertainment of the evening was the radio program broadcast from station WPTF in Raleigh on which the college male quartet sang for thirty minutes.

Randolph College

The three-day commencement program of Randolph College opened with a garden party on the campus to the students, their parents and friends, at which a band concert was given and short addresses were made by the college faculty and friends.

The baccalaureate service was held at First Christian Church, E. L. Miley, the

California Christian College

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pastor, delivering the sermon. At the commencement exercises thirty graduates received diplomas.

On account of the outstanding record of Randolph College girls' basketball team in the national tournament, at which time five of the girls were designated "All Americans," invitations from various schools for basketball teachers and coaches have been received. The entire team have been offered positions at good salaries in Texas and other states, which will permit them to attend college, if they wish to do so, or to accept permanent positions.

Bible College of Missouri

The Bible College of Missouri has followed a wise procedure, looking to a future dean for that institution. The trustees recently called Carl Agee, pastor of the Christian Church of Columbia, Missouri, to become professor of New Testament language and literature and associate dean. This was done with the further understanding that Mr. Agee is to become dean of the Bible College in 1934, or earlier, if the present incumbent, G. D. Edwards, should retire before that date.

The beautiful thing about this whole procedure is that Dean Edwards himself has led in this movement, announcing that he expects to retire as dean of this institution, with which he has been associated for so many years, on or before the date mentioned. He probably will remain as a teacher after that date. In the meantime Professor Agee is to take special training and equip himself in the largest possible way for the deanship. This is educational statesmanship of the highest order.

Spokane University

The commencement address at Spokane University this year was delivered by G. I. Hoover, state secretary of the Indiana Christian Missionary Society. Mr. Hoover was for five and one-half years one of the secretaries of our Board of Education, and during that period became intimately acquainted with the situation at Spokane and rendered a great service to the institution. As a recognition of his service, not only for the University, but for the cause of education in general and because of his own high worth and scholastic standing, Spokane University granted the Doctor of Divinity degree to Mr. Hoover.

Cotner College

Cotner College will again conduct a summer school at its new summer camp, Sylvan Dale, located on the Big Thompson River, ten miles west of Loveland, on the way to Estes Park, Colorado. One of the outstanding features of this school will be a series of lectures for ministers and church leaders during the first week of August.

President J. B. Weldon of Cotner College who has resigned the presidency, has consented to devote himself exclusively for the next year or two to the cultivation of the field for Cotner, and especially promotion of the summer school, which will be held annually.

A Statement by Butler University

It is generally known that Butler University, one of our institutions located in Indianapolis, Indiana, was dropped from the North Central Association of Colleges and Secondary Schools at the annual meeting held in Chicago during the month of March. Butler University has been a member of the North Central Association for many years, being one of the very first colleges of Disciples to attain that distinction. In view of numerous rumors and misstatements concerning this matter, Butler University wishes to inform its friends as to the true situation and President Aley has made the following statement for that purpose:

"Butler University was dropped from the North Central list of approved schools at the March meeting of the Association. The main difficulty was with our athletic program. Some other minor criticisms were made. Our teaching, our standards of work, our academic pro-

gram and the quality of our faculty were not in question.

"The Board of Directors of Butler University expects to meet every criticism of the North Central Association fully and generously and have the Institution ready for re-admission at the March, 1931, meeting.

"The North Central Association committee for Indiana has ruled that the action does not affect graduates of this year. Any North Central Association school desiring to employ graduates of this year's class need have no fear of trouble resulting therefrom. We expect to be back in the Association next spring, and therefore the class of 1931, and classes later than that, will not be affected.

"Our credits will be accepted by other institutions just as they have been in the past. We have assurances from leading graduate schools that our students will be admitted to graduate study just as heretofore.

"Butler University has better classroom facilities, better equipped laboratories and a stronger teaching force than she has ever had. Students coming to Butler for the next college year will have unusually fine opportunities for academic work."

Liberal Arts College Movement

A new movement is being contemplated, known as the Liberal Arts College Movement of the United States. The purpose of this movement is to present the cause of the liberal arts college to the public in such ways and with such effectiveness as to call forth the moral and financial support of the American people for this central and important factor in higher education. A Committee of Fifteen has been appointed from educators throughout the nation to formulate plans for the launching of this new movement. The committee held its first meeting in Washington, D. C., May 19, and the second meeting will be held in Montreat, North Carolina, July 5, 6 and 7. Dr. H. O. Pritchard of our own Board of Education is one of the members of the Committee of Fifteen. At the Montreat meeting he will read a paper entitled, "A Proposed Curriculum for a Christian College."

Our High School in Tokyo

OUR High School for boys in Tokyo, Japan, has full government recognition. It has an enrollment of 213 and a teaching and office staff of twenty, including two missionaries. The school is maintained by our Mission primarily as an evangelistic agency, yet we also endeavor to maintain the highest educational standards. The school at present is about 60 per cent self-supporting.

The past year certain additions in equipment have greatly strengthened the science course while improvements on the buildings and yard have greatly helped the general appearance of the school. The

Receipts for Eleven Months Ending May 31, 1930

United Christian Missionary Society

	General		Special	
	Fund	Increase	Funds	Increase
Churches	\$262,817.93	\$93,306.14*	\$10,252.84	\$19,210.56*
Sunday Schools	264,644.26	27,249.93*	3,021.37	5,494.64*
Christian Endeavor Societies	7,432.70	1,041.03*		32.08*
Missionary Organizations	410,931.66	12,441.82*	2,627.37	3,075.89*
Individuals	32,677.09	19,981.47*	43,377.72	4,434.13
Bequests	4,682.36	9,644.52*	8,735.05	31,731.88*
Interest (U. C. M. S.)	77,079.89	7,143.90	2,080.56	116.85
Interest (Old Societies)	32,858.70	4,143.44*		
Foreign Field Receipts	204,800.15	5,680.56		
Receipts from Old Societies	57,563.13	20,234.18	38,203.25	12,132.53
Home Missions Institutions	72,044.34	3,070.51*	41.00	41.00
Benevolent Institutions	85,026.96	9,646.94	2,150.26	3,987.60*
Annuities			41,767.38	69,792.24
WORLD CALL Subscriptions and				
Advertising	49,450.41	578.74*		
King's Builders	3,682.85	238.14*		
Literature	41,271.54	5,145.23		
Miscellaneous	26,860.55	7,042.46*	4,281.06	8,871.04*
	\$1,633,824.52	\$130,887.39*	\$156,537.86	\$78,713.34*

Board of Education

Churches	\$53,880.34	\$30,561.02*
Endowment Crusades	1,975.13	2,857.79*
	\$55,855.47	\$33,418.81*

*Decrease.

Missionary Register

Missionaries Arriving

Miss Lillian L. Binns, South America, New York, June 4.
Mr. and Mrs. J. E. Moody, India, New York, June 6.
Dr. Hope H. Nicholson, India, New York, May 27.
Mrs. V. C. Rambo, India, New York, June 6.
Mr. and Mrs. Percy D. Snipes, Africa, New York in July.
Miss Jessie M. Trout, Japan.
Miss Virginia Young, India, New York, May 27.

Missionaries Sailing

Mr. and Mrs. Elmer G. Boyer, Africa, New York, July 26, S. S. St. Louis, Hamburg-American Line.
Miss Martha Gibson, Japan; San Francisco, August 30, S. S. Chichibu Maru, N. Y. K. Line.
Mr. and Mrs. E. K. Higdon, Philippine Islands, San Francisco, August 29, S. S. President Taft, Dollar Line.
Mr. and Mrs. K. L. Potee, India, San Francisco, September 9, S. S. President Monroe, Dollar Line.
Mr. and Mrs. Herbert Smith, Africa, New York, July 18, S. S. Westernland, Red Star Line.
Miss Adaline Bucher, China, San Francisco, August 29, S. S. President Taft, Dollar Line.

Birth

Clark, to Mr. and Mrs. Marvin R. Schafer, China, May 4, 1930.

Death

Chester W. Sorrell, Nanking, China, June 9, 1930.

influence of the daily chapel has been more marked than in the previous year and has given a fine tone to the whole work of the school. In March thirty-eight young men were graduated, the largest class in the history of the school, although the present class, which will graduate next March, numbers forty-three.

Of the graduates who took examinations for entrance into higher schools more than one-fourth were successful. This is an unusual proportion and testifies to the high standard of work being done.

Two Bible Classes have been carried on during the year and from these two classes eighteen have been baptized during the year, all of whom united with our Takinogawa church on the school compound.

The Alumni Association is endeavoring to raise \$25,000 to match a similar amount which is in the hands of the Mission Board to be used for a new building. About \$3,500 has already been pledged.

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from the government. Tokyo Prefecture gave \$450 to help on the salaries of our teachers and \$250 for special electrical science equipment. The Mothers' Association contributed \$150 to the fuel expense of the school and \$75 toward the curtain and general improvements for the chapel platform. And during the Self-Denial Week last year the students voluntarily denied themselves and contributed \$30 to the United Christian Missionary Society.

It is proposed to increase the enrollment of the school from 213 to 450.

The Last Page

"**S**PEAKING of Prohibition," said the dignified secretary of the Board of Temperance and Social Welfare, James A. Crain, "if the drys can hold the Fort in New Jersey until election time, it will be a sad day to Morrow."

Which reminds us that other schemes for controlling the liquor traffic may be "nearest right" and yet be wholly wrong. The story is told of a boy who came home from school with a prize won, he told his mother, in natural history. The teacher had asked how many legs an ostrich possessed and he had answered three. "But an ostrich has only two legs," his mother exclaimed. "Yes, I know that now," he said, "but the rest of the class said four so I was nearest right."

When our patriotic fever is running high on the Glorious Fourth as a silver-tongued orator extols the bracing briskness of our national life where a tempo reigns of which no other land can boast, let remorse and shame fill your soul as you remember your impatience with the United States Senate in taking a little time to frame a tariff bill. It is all, the *New York Times* says, a matter of comparison. True it is that the extra session for writing a tariff bill met on March 5, 1929, and that if we are lucky and get a bill before July 4, the work will have taken sixteen months. True it is that in sixteen months the following tasks might have been accomplished:

Four Constitutions of the United States could have been written. The Convention of 1787 sat just four months.

John Milton might have written three books of *Paradise Lost*.

Christopher Columbus could have discovered seven continents the size of North and South America.

Eight creeds of the importance and endurance of the Nicene Creed of A. D. 325 might have been framed.

Napoleon could have returned nearly five times from Elba and met his fate at Waterloo.

Abraham Lincoln could have composed and delivered 480 Gettysburg Addresses.

The Graf Zeppelin could have flown nearly twenty times around the world.

At last we've found the story that illustrates the way we feel after editing copy on the social problems of the age. It is told in the mild *British Weekly*. "There was much in your service I enjoyed," said the kind visitor to the still-perspiring preacher at the close of the service, "but," he continued, "was there not too much energy, too much excitement, too much noise, too little calm? Are we not told in the Sacred Book that there was no noise heard while the Temple was in building?"

"Ah, but there is this difference," replied the other equally good and equally



religious man, "before we build the Temple we must blast the rock!"

The churches in Moscow may be closed. But are there not some churches, closer home, empty? The distinction between a closed church and an empty church may be a distinction without a difference. If a church is closed, nobody can worship, but if a church is empty, anybody can worship, but nobody does. From the empty church to the closed church is, after all, but a step.—*Association Men.*

It's a Small World

If your nose is close
To the grindstone rough,
And you hold it down
There long enough,
In time you'll say
There's no such thing
As brooks that babble
And birds that sing.
These three will all
Your world compose:
Just You, the Stone
And your darned old Nose.
—*The Herald.*

Religion in Industry

"What good is religion to you?" said a mistress to a down-at-the-heel London servant. "It's a lot of good to you, Mum," replied the girl, "for since I got it I moves the mats when I sweeps."

The *Christian Century* of Chicago has made immortal the following statistics reprinted from a Baptist church bulletin in Liberty, Missouri:

CHURCH	FOUNDER	DATE	AGE IN 1930
Catholic	Gregory I	A. D. 590	1340
Lutheran	Martin Luther	1520	410
Episcopalian	Henry VIII	1534	396
Presbyterian	John Calvin	1536	394
Congregational	Robert Brown	1580	350
Methodist	John Wesley	1740	190
Campbellite	Alex. Campbell	1827	103
Mormon	Joseph Smith	1830	100
Christ. Science	Mary Eddy	1884	46
Baptist	Jesus Christ	Mk. 3:13-19; Matt. 16:18	

Another brave man has done the Niagara whirlpool in a barrel. He emerged, we read, "with his nose oozing blood, but his eyes radiating triumph."

Apropos of College Commencements

"Be not afraid of new truth, of truth never, new or old, but of counterfeited. Be what you are, be that cheerily and sovereignly. Have you a thought in your heart? There was never such need of it as now.

"You will hear every day the maxims of a low prudence. You will hear that the first duty is to get land and money, place and name. What is this *truth* you seek? What is this beauty? men will ask with derision. If nevertheless God calls any of you to explore truth and beauty, be bold, be firm, be true. When you shall say, 'As others do so will I; I renounce my early visions; I must eat the good of the land and let learning and romantic expectations go,' then dies the man in you. Then once more perish the buds of art and poetry and science as they have died in a thousand thousand hearts."

—*Emerson's advice to seniors.*

"What," the baccalaureate preacher asks Johnny, "are you going to do with your education?"

"What," wonders the graduate's father, "is Johnny's education going to do with Johnny?"

The curriculum of our life and death is mostly made up of required courses. —*Rev. Dr. H. S. Coffin.*

College Prexy (awakened by the phone from deep sleep at three A.M.)—"Hello?"

Voice—"Is this the president?"

Prexy—"Yes."

Voice—"Well, what are you doing up this late?"

"It No Work"

I chanced to overhear two women talking on a crowded street corner. Just this was what I caught: "I bought me a radio set, an' it no work."

The speaker, as her garments made certain, could not afford the radio set; and then, when "it no work," her dismay and disappointment must have been extreme.

I was set to thinking about the many other and far more important purchases which we make, and often they utterly fail to work. We buy an education, and it does not get us a living. We buy many possessions, and they do not give us happiness. We buy fame, and we do not realize from the purchase even a minute's peace. We buy a house, and do not get a home. We buy many acquaintances, and among them do not find a single friend. We are worse off than the poor woman with her radio set, "an' it no work."

"With all thy getting," said Solomon, "get understanding." Buy wisdom first, and then all your later purchases will prove fortunate. Put godly wisdom into whatever you buy, and it will never fail to "work."

—*Christian Endeavor World.*